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THE MALAY ORTHOGRAPHY

BY

HERBERT HENRY HUDSON

(*Deputy Registrar, Supreme Court, Singapore, Straits Settlements*)

SINGAPORE

KELLY & WALSH, LIMITED

1892

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THE MALAY ORTHOGRAPHY

PRINTED AT THE "KOH YEW HEAN" PRESS.

قد مپتاکن

تلیسن بهاس مالایو

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TO HIS EXCELLENCY

SIR CECIL CLEMENTI SMITH,

KNIGHT GRAND CROSS OF THE MOST DISTINGUISHED ORDER OF ST. MICHAEL AND ST. GEORGE,
GOVERNOR OF THE STRAITS SETTLEMENTS,

These Pages

ARE, BY PERMISSION, MOST RESPECTFULLY
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ERRATA.

Page 25, 15th and 16th lines,—

For The Malays call it **تا فنجج** *ta panjang* or “long
t”, and often use it incorrectly in place of the
ordinary **ت** *t*.

Read The Malays call it **تا بندر** *ta bundar* and often use
it incorrectly for the ordinary **ت** or **تا فنجج**
ta panjang.

Page 45, 18th line,—

For **مثنبر**

Read **مثنبر**

INTRODUCTORY PREFACE.

THE following pages consist of the amplification of certain notes made in studying the Malay Orthography. The subject being one the principles of which are little understood by most of the persons whose services are available as teachers, great difficulty is commonly experienced by the student in getting from them any reliable information. The spelling in the better known Malay compositions is by no means consistent throughout. There is a native pamphlet dealing with the subject, but it is of little value. The works of European authors meet with more approval, but these are nearly all out of print, and difficult of access. Probably every student of Malay experiences the same difficulty in obtaining instruction on this subject, for it must be remembered that the services of the more highly educated Malays are rarely available for this purpose. The general principles could be explained in a few oral lessons, if a competent teacher could be met with, but it is the difficulty of finding persons capable of imparting this knowledge, which has induced the offer of this work to the student. There are a number of moot points which must be left for the ultimate decision of the Malays themselves, but by far the larger part of the subject is common ground, and of extreme simplicity. Each writer on this subject has freely used the works of his predecessors, and a very considerable part of the text of this book consists of extracts and quotations, mainly taken from the works hereunder mentioned, but, from the necessity of rendering the text consecutive and concordant, the wording has been often changed and adapted

The extracts from the Abbé FAVRE'S book, which has been largely used, though not uniformly followed, have been freely translated, and often intermixed with quotations from other authors, and new matter, and the equivalents in Roman letters of the Malay words and sounds in his book, being written for French readers, are here differently rendered, for, it was thought advisable, in order to avoid complication, to adapt all such to the plan of this work. It was found, that to attempt to mark each quotation, or extract, as such, would render a very large number of notes and explanations necessary, and seriously cramp and confine the text. The author, therefore, humbly apologizes for the liberties he has taken, and testifies his sincere admiration for the learning, skill and labour which have produced the works in question, and, in answer to a charge of plagiarism which might be made, freely and fully admits that, but for them, these pages would never have been written.

The whole has been frequently revised and re-written, and carefully compared with every work dealing with the subject, to which access could be obtained. The text has been divided into sections and paragraphs for the sake of making some break, and for convenience of reference, but the various parts are at times so nearly connected, that this arrangement is not in all respects satisfactory. The fact that this subdivision leads to a certain amount of repetition, is not perhaps a great disadvantage in a work of this kind.

The transliteration of the Arabic characters in Malay words has been rendered in italics, and the translation placed between inverted commas. The latter has been made as literal as possible, even at the expense of the English, in order to increase the general utility of the work.

The mixture of the different kinds of type has created considerable difficulty in the setting up, especially because

great varieties of founts are not available here, and the indulgence of the reader is requested for all deficiencies. Two defects are very apparent—first, in consequence of the large bodies of the Arabic type the vowel signs appear at too great a distance from the letters they accompany; and secondly, the type used does not admit of the insertion of a *hamzah* between two joined letters except by employing with it that which appears like a substantive letter (ا). The sincere thanks of the author are due to Mr. H. L. NORONHA of the Government Printing Office for his kind assistance in seeing these pages through the press.

H. H. H.

Singapore, January, 1892.

EUROPEAN WORKS QUOTED.

A Grammar of the Malay Language, by WILLIAM MARSDEN, F. R. S. London, 1812.

An Attempt to elucidate the Principles of Malayan Orthography, by W. ROBINSON. Fort Marlborough, 1823.

A Grammar and Dictionary of the Malay Language, by JOHN CRAWFURD, F. R. S. London, 1852.

Grammaire de la langue malaise, par l'Abbé P. FAVRE. Vienne, 1876.



THE MALAY ORTHOGRAPHY

SECTION I.

GENERAL.

1. THE subject of which this work treats is not free from difficulty, not on account of any great complexity, but because of its uncertainty, the Malays themselves having in the main neglected to regulate it by rule and principle, and they, for the most part, at the present day, allow themselves a very considerable license in the spelling of words.

2. When the Arabic orthography was first applied to Malay, it was taken as a whole, with its elaborate and cumbersome diacritical points, vowel signs, and orthographical marks accompanying the letters, and it was used, so far as seemed requisite, to reproduce the Malay sounds. A large part of it was quite unnecessary, but no attempt appears to have ever been made to formulate and define a modification of it. The addition of six letters, to meet the sounds for which the Arabic had no corresponding letters, was the most important change. At the present day, however, it may be said that the vowel signs are never used in ordinary writing, and that two only of the orthographical marks are ever applied to native words, but to account for the traditional spelling of

many words, the presence of some of them must be supposed, and without a knowledge of the principles of their application, nothing like correctness in writing Malay can well be attained.

3. The omission of the vowel signs, and an imperfect knowledge of the use of the other marks, have led to a much freer use of those letters called weak letters, which, in one of their uses, partake of the character of vowels, and it is probable that a charge may be made, that the application of the principles laid down in these pages will result in the spelling of some Malay words in a manner inconsistent with the more general practice of the Malays themselves. If the practice of spelling certain words, in a manner at variance with those principles, were universal, or if there were any recognized authority for such spelling accepted by the Malays in general, or, if the practice were reducible to, or explainable by, any rule or principle, then such a charge would be unanswerable. Not only is the contrary of all three the case, but it is believed that if the principles, with which it is proposed to deal, be carefully considered, their application will in no case lead to the spelling of a word in a manner inconsistent with the practice of one or other of the better known Malay writers and for which good authority cannot be found. But the spelling in all native writings varies considerably, and there is no accepted authority to decide which is correct. In those cases in which a conventional spelling seems to have met with anything like general acceptance, it has been carefully noted.

SECTION II.

THE USE OF THE ARABIC LETTERS.

4. Whatever may have been the original characters employed in Malay Orthography (if any native Alphabet ever existed*), it has, for centuries past, been exclusively written upon the Arabic system, and without some knowledge of that system, it would be impossible to arrive at anything like a thorough knowledge of the language, but it is a system foreign to Malay, and, as commonly written, viz., without the vowel signs, insufficient to convey the pronunciation of the words. That these could be rendered by the Roman letters with more precision and clearness than by the Arabic, has the support of FAVRE, but although the Dutch have reduced the writing of Malay in Roman letters to some sort of system, yet the Dutch spelling is misleading to an English reader, and no rendering in Roman letters has been generally accepted.

5. The combined Alphabet, *i. e.*, the Arabic with the six additions, consists of 34 letters; of these, one (**ذ**) is now never used, 19 are sufficient for the primitive Malay, and 13 are only found in words of foreign origin. One letter (**ق**) is used in primitive Malay words as a substitute for another (**ك**), when final, but, when used in foreign words, has a different value assigned to it. It, therefore, finds a place in both lists, making the total of the one 20, and that of the latter 14.

6. Of these 14 letters, the sounds are foreign to the

* It is supposed that the Korinchi characters were once used.

Malays, and a very wide divergence in their pronunciation will be met with, but the Arabs, or those who have acquired a knowledge of Arabic, are the religious, and for the most part also the secular, instructors. Verses from the Korān are taught and expounded in the schools, the prayers are in Arabic, and, though as little understood by the majority as the Latin prayers were in ancient days by the peasantry in England, yet some knowledge of the sounds is acquired, and those who study Arabic delight in displaying their knowledge, either by giving to the Arabic words adopted into Malay their original pronunciation and orthography, or by employing in a somewhat pedantic manner Arabic words, in some instances, notwithstanding that the native Malay words are competent to convey the meaning required. The result is that the Malay may be said to be tinged with Arabic, and the native writers freely use words from the latter language to convey a meaning not readily expressed in their own tongue. The Arabic has, however, had no effect upon the grammatical construction of Malay, it has enriched it with a number of words, and has supplied the system of Orthography, but beyond this its influence does not extend. There are indications leading to the supposition that the employment of the Arabic system of orthography in an imperfect form, may have had some effect upon the pronunciation, and caused uncertainty as to the proper vowel sounds in many words.

7. Nearly all the words adopted from foreign languages other than Arabic, for instance, Sanscrit, Persian, Indian, Chinese, European, and the numerous languages of the

Archipelago, of which it is said that only the Javanese and Malay are derived from a common stock, have been reduced to the Malay standard, and brought within the compass of the 20 letters above-mentioned—a natural and proper process, for words are adopted for utility, and to enrich, not to complicate or debase, a language. To this process some of the adopted Arabic words have already been subjected, though the greater number preserve their orthography, but the operation has been retarded with regard to the remainder by the intimate association of the Arabic language with the Muhammadan religion, which is that of the Malays, tending to keep up a certain connection between them and the Arabic language, a connection which is further fostered by the veneration which the Malays have towards the race from which their religion has been drawn, and by the employment of the same system of orthography in both languages. The latter statement is made as the result of enquiry as to whether any native work on the Malay grammar had ever been written. The invariable answer obtained was:—"We have no grammar but the Arabic," showing that, as regards their own language, Malays have little conception of grammar beyond that part of it called Orthography, for the remainder of the Arabic Grammar can have absolutely no application to Malay, and that they consider their Orthography should be regulated by the Arabic rules.

SECTION III.

THE RADICAL OR PRIMITIVE WORDS.

8. The radical words in Malay are for the most part dissyllables, with a slight stress or accent on the first, or rather the penultimate syllable. When isolated, the radical word only indicates a general idea, and can rarely be assigned to any particular 'part of speech'. In this state it contains no definition, whether of mood, tense, number, gender, or case. In the course of these pages the word 'radical' will be found frequently used, but it is inaccurate, and is employed only for want of a better term. The Malay language knows no system whatever corresponding to the root and its derivatives in Arabic, and in order, therefore, to avoid misconception, it will be better to define exactly the sense in which the word is here used. 'Radical' is employed to designate both indigenous and adopted words, in their simple form, notwithstanding that such words may have undergone transformation, whether in the language from which they are drawn, or in the Malay itself, provided that they are not accompanied by prefixed or suffixed particles, and have undergone none of the modifications to which, in their derivative forms, they are subject. This definition is taken from FAVRE'S Grammar, and is slightly enlarged from that given by MARSDEN.

SECTION IV.

THE MALAY WORDS IN ROMAN LETTERS.

9. In giving the equivalent of the Arabic characters, the following values have been assigned to the Roman letters :—

*Vowels.**

a = the Italian 'a' or the sound of 'a' in 'cart, alms, ah!'

'(an inverted comma) = the unaccented 'e' in French as in *de ce que je ne me rappelais pas*, or nearly the sound of 'u' in 'turn', 'i' in 'bird, third,' the 'e' in 'aver, vertical.'
(See par. 49 as to the *inherent vowel*.)

i = the 'e' in English as in 'be, queen, Eton.' When occurring in a syllable closed by a nasal letter, its sound is modified nearly to that of 'i' in 'tin, sing, minim.'

e = the 'a' in English as in 'arid, cane.' When occurring in a syllable closed by nasal letter, its sound is modified nearly to that of 'e' in 'ten, end, hem.'

u = the double 'o' in English as in 'boon, room.' (Never the sound of 'u' in 'use'.)

o = the 'o' in English as in 'only, bone.'

*Diphthongs.**

ay = a combination of 'a' and 'i' (a-ee) nearly the sound of 'aye', or of 'i' in 'fine, island,' but longer; the sound of 'ay' in 'pay' is often heard, but seems less correct.

aw = a combination of 'a' and 'u' (a-oo) nearly the vowel sound in 'cow, allow,' but longer.

* The attention of the reader is especially directed to the values to be assigned to the *vowels* and *diphthongs* in the transliteration.

Consonants.

b, d, f = the same letters in English.

g = the hard 'g' as in 'begin, gone, agog.' (Never soft as in 'genius, congeal'.)

h = 'h' but an aspirate so soft as in most cases to be hardly perceptible.

ḥ = a very strong aspirate.

j, k = the same letters in English.

ḳ = 'k' in English, but a stronger guttural.

l, m, n = the same letters in English.

ñ = the combined sound of 'ni' in 'senior' or the 'gn' in the French *seigneur, agneau*, the Spanish 'ñ' in *señor*, or the English 'n' in 'news, nuisance.'

p = the same letter in English.

r = as in English, but the Malays mostly give a softer sound to this letter than we do.

s = 's' or 'ss' in English as in 'sincere, custom, toss.'
(Never as in 'busy, bosom, or sugar'.)

t = 't' in English.

ṭ = 'tt' in English, stronger than 't'.

w, y = as in English (where not employed as vowels).

z = 'z' as in 'lazy' or the 's' in 'busy, refusal.'

The following represent single Arabic letters :—

ths = a sound partaking of 'th' and 's,' a sibilant or whistling sound.

ch = as in 'church.'

kh = a very strong guttural like the 'ch' in the Scotch 'loch' or in the German *Ich*.

sh = as in 'shine, rushing, crash.'

dl = as in 'saddle.'

tl = as in 'cattle.'

gh or ghr = a very strong guttural.

ng = as in 'hanging.' (The reader is cautioned against separating the components of this sound, or giving to the 'g' the sound of 'j' as in 'changed,' and also against giving it the sound of a double 'g' as in 'angle.') In Malay this sound may be initial either in a word or syllable.

dz = as in 'adze.'

From this point, therefore, the reader will assign to these letters, when representing a Malay sound, the values above given.

10. In addition to the above, a grave accent (`) has been employed to mark the presence of the letter called *ain*, and consonants representing a combined sound have been underlined where there is any risk of their being understood to represent distinct sounds, or if representing separate letters, have been divided by a point, where there is danger of their being taken to represent a combined sound. The rendering in Roman letters of the Malay words is based upon a certain plan of analysis for the purposes only of this work, viz., the explanation of the principles of Malay Orthography, and is not intended as a new method of writing the Malay in Roman letters, nor is it intended to be imitated for the latter purpose.

11. The pronunciation of any language should always be acquired from the lips of a native, and the values here

given are approximate only. The student will find much assistance in learning the pronunciation of Malay, if he will habitually consider each consonant, or sound represented by a combination of consonants in the transliteration, as primarily unaccompanied by any strongly marked vowel sound, only adding the latter as circumstances require, thus *b*, *t*, *m*, *p*, *ch*, and *sh*, will be considered as ' *b*, ' *t*, ' *m*, ' *p*, ' *ch*, and ' *sh*, and not *ba*, *ta*, *ma*, *pa*, *cha* and *sha*. (See par. 49 as to the inherent vowel.) This is indeed nothing more than the modern method of elementary instruction adopted in most European languages. Thus ' *b* + *a* = *ba*, ' *b* + *o* = *bo*, and so on. The special applicability of this to languages written in the Arabic characters will be seen later.

SECTION V.

PRONUNCIATION.

12. The Malay language, called by them *b'ha-sa m'la-yu* or *b'ha-sa ja-wi*, is singularly free from any difficulty of pronunciation to a European. Its sounds are soft, pleasant and clear to the ear, there is a constant regularity in the relative employment of consonant and vowel, and, as has been observed by MARSDEN, "the attention indeed to smoothness of utterance is "so great that not only in the formation of derivatives are "letters systematically changed in order to please the ear, but "also in words borrowed from Continental tongues the Malays "are accustomed to polish down the rougher consonants to the "standard of their own organs." There is hardly a sound in it which the least practised ear cannot distinguish at the first hearing, and which the least pliable tongue cannot articulate as well at the first attempt as a person practised in the language. For politeness and softness the Malay merits the description applied to it of "The Italian of the East."

13. As follows almost of necessity from the area over which the use of the language extends, numerous variations both in pronunciation and the use of words occur, notable among them are the tendencies in some places to give to vowels in final syllables the sound ' as *ga-s'* for *ga-sak*, *ku-t'* for *ku-ta* (in the latter instance probably correctly as noticed below), and in others the sound of *o* as *ka-to* for *ka-ta*, *b'sor* for *b'sar*, and to pronounce words ending in *k*, as for instance *bayk* 'good,' in some places *bay*, and in others to sound the *k* as broadly as in the English 'spike, dyke.'

14. The written language is, however, fairly regular as has been remarked by MARSDEN, but the oral tongue, both in respect to pronunciation and the use of peculiar personal pronouns and other words, differs considerably. He gives a considerable list of the principal distinctions of dialect at pages 112 *et seq.* of his Grammar, but the subject is one outside the scope of this work.

SECTION VI.

ACCENT.

15. The accent in Malay is very weak, and may be said to consist merely of a prolongation of the vowel sound in one syllable. The great tendency is to place the accent on the penultimate, or last syllable but one, of the word, and when we speak of the accent being moved by the addition of a suffixed particle, it must be clearly borne in mind that the original penultimate (*i. e.*, before the addition of the particle) loses only so much of its length of sound, as naturally follows from the change of the following syllable from a short to a long sound.

16. For these reasons it has been considered, that the division of the syllables of the radical in the Romanized Malay, at the point where the long vowel (if any) occurs, sufficiently conveys to the reader where the accent will be found, and except in a few instances, where the accent does not follow the ordinary course, no sign has been employed to mark it. Where such is the case, the sign used is an acute accent ('), or in some Arabic words the long vowel has been marked as in *ikhlas*. We may add that the accent is very rarely found on the syllable, if open, where the indefinite vowel sound represented by ' occurs, as in *p'das* 'pungent,' *b'sar* 'large,' *k'nal* 'to recognize, know,' but that this forms almost the only exception to the accent being on the penultimate in native bisyllabic radical words.

SECTION VII.

THE ALPHABET.

17. The following Table gives the full Arabic-Malay Alphabet:—

TABLE I
THE ALPHABET.

34 letters

Letter	Power	Name	Letter	Power	Name
ا	a	الف <i>alif</i>	ط	t	طا <i>ta</i>
ب	b	با <i>ba</i>	ظ	tl	ظا <i>tla</i>
ت	t	تا <i>ta</i>	ع		عين <i>ain</i>
ث	ths	ثا <i>thsa</i>	غ	gh	غين <i>ghain</i>
ج	j	جيم <i>jim</i>	غ	ng	غا <i>nga</i>
چ	ch	چا <i>cha</i>	ف	f	فا <i>fa</i>
ح	h	حا <i>ha</i>	ق	p	قا <i>pa</i>
خ	kh	خا <i>kha</i>	ك	k	قاف <i>kap</i>
د	d	دال <i>dal</i>	ك	k	كاف <i>kap</i>
ذ	dz	ذال <i>dzal</i>	ث	g	گا <i>ga</i>
ڌ	d	دا <i>da</i>	ل	l	لام <i>lam</i>
ر	r	را <i>ra</i>	م	m	ميم <i>mim</i>
ز	z	زا <i>za</i> or زي <i>zi</i>	ن	n	نون <i>nun</i>
س	s	سيم <i>sim</i>	و	w, u, o.	واو <i>waw</i>
ش	sh	شيم <i>shim</i>	ه	h	ها <i>ha</i>
ص	s	صاد <i>sad</i>	ي	y, i, e.	يا <i>ya</i>
ض	dl	ضاد <i>dlad</i>	ن	n̄	پا <i>n̄a</i>

To which are sometimes superfluously added هَمْزَة hamzah, and لا *la*, لام الف *lam alif*.

18. Of the full Alphabet the following six are the additions made to the Arabic Alphabet :—

ٲ *ña* ڠ *ga* ڤ *pa* ڱ *nga* ڊ *da** ڇ *cha*

which, it will be observed, have been formed from certain Arabic letters, by the simple expedient of increasing to three the number of the diacritical points.

19. It has been already remarked that certain of the Arabic letters are unnecessary to the primitive Malay, and occur only in words of foreign origin. Subjoined is a list of each, as well as tables showing the forms which the letters take according to their position in a word, and their relation to the other letters thereof.

20. The natural alphabet of the language as formulated by FAVRE is given, followed by his table showing how the sounds required in the primitive Malay correspond to 19 letters of the Alphabet. The utility of this classification will be seen later.

* It is difficult to settle at the present day why the character ڊ *da* was formed, though it must have been to meet some sound foreign to Arab ears. There is a peculiar soft sound sometimes heard from Malay lips nearly corresponding to ڠ in Tamil, but difficult of pronunciation by Europeans; it approaches the sound of 'dr'. At the present day this sound is represented by ڠ *r*, but it is quite possible that it may have been intended by the Arabs to be represented by ڊ while the simple 'd' as in the English sound was to be represented by ڱ. CRAWFORD makes the following comment :—"The first 'd' (ڊ) in the Malay Alphabet is a dental and corresponds with the Arabic dental of the same class. In English pronunciation it is found only when 'd' is followed by 'r' and coalesces with it. The second 'd' (ڱ) * * * is a palatal, sometimes called a cerebral, and corresponds with the European letter." We have never met with the character ڊ in Malay writing. "This letter never occurs." (ROBINSON). "Always found in the Alphabets written by the Malays for elementary instruction, but rarely if ever occurs in their books" (MARSDEN).

TABLE II.
TWENTY LETTERS USED IN NATIVE MALAY WORDS.

Letter	Power	Name	Letter	Power	Name
ا	a	الف <i>alif</i>	* ق	k	قاف <i>kap</i>
ب	b	با <i>ba</i>	ك	k	كاف <i>kap</i>
ت	t	تا <i>ta</i>	ڭ	g	ڭا <i>ga</i>
ج	j	جيم <i>jim</i>	ل	l	لام <i>lam</i>
چ	ch	چا <i>cha</i>	م	m	ميم <i>mim</i>
د	d	دال <i>dal</i>	ن	n	نون <i>nun</i>
ر	r	را <i>ra</i>	و	w,u,o.	واو <i>waw</i>
س	s	سيم <i>sim</i>	ه	h	ها <i>ha</i>
غ	ng	غا <i>nga</i>	ي	y,i,e.	يا <i>ya</i>
ف	p	فا <i>pa</i>	ڻ	ñ	پا <i>ña</i>

TABLE III.
FOURTEEN LETTERS USED IN WORDS OF FOREIGN ORIGIN.

Letter	Power	Name	Letter	Power	Name
ث	ths	ثا <i>thsa</i>	ض	dl	ضاد <i>dlad</i>
ح	h	حا <i>ha</i>	ط	t	طا <i>ta</i>
خ	kh	خا <i>kha</i>	ظ	tl	ظا <i>tla</i>
ذ	dz	ذال <i>dzal</i>	ع		عين <i>ain</i>
ز	z	زا <i>za</i>	غ	gh	غين <i>ghain</i>
ش	sh	شيم <i>shim</i>	ف	f	فا <i>fa</i>
ص	s	صاد <i>sad</i>	* ق	k	قاف <i>kap</i>

* The Malays generally employ ق instead of ك when final in a word, but without meaning thereby to indicate the more guttural sound of the former letter, which it has in words of foreign origin. The sound of k, medial in a word, but at the end of a syllable, is rendered by ق in words coming from the Sanscrit; as لکس *laksa* '10,000' (in Hind. 100,000), لکسان *laksa-na* 'like,' پکسین *paksi-na* 'the north, the left,' دکسین *daksi-na* 'the south, the right,' پکس *pak-sa* 'force,' &c. This letter therefore finds a place in both tables.

TABLE IV.

FORMS OF THE LETTERS.

Isolated	Final	Medial	Initial	Isolated	Final	Medial	Initial
ا	ا	ا	ا	ق	ق	ق	ق
ب	ب	ب	ب	ك	ك	ك	ك
ت	ت	ت	ت	ث	ث	ث	ث
ج	ج	ج	ج	ل	ل	ل	ل
ح	ح	ح	ح	م	م	م	م
د	د	د	د	ن	ن	ن	ن
ر	ر	ر	ر	و	و	و	و
س	س	س	س	ه	ه	ه	ه
ش	ش	ش	ش	ي	ي	ي	ي
ف	ف	ف	ف	ن	ن	ن	ن
ث	ث	ث	ث	ض	ض	ض	ض
ح	ح	ح	ح	ط	ط	ط	ط
خ	خ	خ	خ	ظ	ظ	ظ	ظ
ذ	ذ	ذ	ذ	ع	ع	ع	ع
ز	ز	ز	ز	غ	غ	غ	غ
ش	ش	ش	ش	ف	ف	ف	ف
ص	ص	ص	ص	ق	ق	ق	ق

TABLE V.
FORMS OF THE LETTERS IN COMBINATION.

Letter	Isolated	Final	Medial	Initial
ا	واہ	دنیا	جاوہ بہاس	اھی ایر
ب	جواب	سبب	سبب ممباو	بانٹ بہارو
ت	برت	ساکت	بتاق	تاؤق
ج	راج	بلنج	منجادی	جنتن
چ	باچ	فنج	کچل	چہاری
د	داد	قد	بندغ	درین
ر	بار	دبر	بری	رمشس
س	بہاس	اتس	بسر	سمٹھی
غ	اورغ	یغ	سمٹکھ	غری
ف	اف	انف	تھی	فانت
ق	چردق	انق	لقسان	قدرة
ک	بوک	مک	بکس	کاسہ کورغ
ٹ	سورٹ	تغٹ	بہاگي	گاجہ گوبغ
ل	اول	کفل	بیلغ	لنتس
م	کام	انم	سمنتار	منغ
ن	ورن	اکن	کذل	نایق ذینق
و	بورو	برتمو	بوت	واج
ہ	جاوہ	رومہ	بہاس بہارو	ہاری
ی	ای	تغٹھی ہاری تھی	تیداد	یائیت
ن	تان	استرین	لنپف	پات

TABLE VI.
FORMS OF THE LETTERS IN COMBINATION.

Letter	Isolated	Final	Medial	Initial
ث	ثلاث	حديث	مثل	ثابت
ح	روح	صح	صحبت	حكم
خ	شرح	شليخ	تخت	خيمة
ذ	اذان	هرمذ	لذة	ذكر
ز	دوز	عز	عزة	زمان
ش	عرش	تشويش	مانشي	شهدن
ص	اخلاص	حاص	فصل	صبر
ض	عروض	حايض	حضرة	ضرورة
ط	سرط	واسط	شيطان	طمع
ظ	محفوظ	لفظ	عظمة	ظاهر
ع	جماع	طمع	ضعيف	عالم
غ	بلوغ	بالغ	مشغل	غايين
ف	عرف	صف	صفة	فكر
ق	صادق	حق	تقدير	قدرة

TABLE VII.

The Natural Alphabet of the Malay language as formulated by the Abbé FAVRE:—

Vowels (6).

a ' i e u o

Aspirate (1).

h

Semi-vowels (2).

y w

Consonants (15).

GUTTURALS	...	{	k	...	...	...	hard.
			g	...	...	...	soft.
			ng	...	...	...	nasal.
PALATALS	...	{	ch	...	...	...	hard.
			j	...	...	...	soft.
			ñ	...	...	...	nasal.
DENTALS	...	{	t	...	...	...	hard
			d	...	...	...	soft.
			n	...	...	...	nasal.
LABIALS	...	{	p	...	...	...	hard.
			b	...	...	...	soft.
			m	...	...	...	nasal.
LIQUIDS	...	{	r				
			l				
SIBILANT			s				

NOTE.—This classification may be questioned, and is at variance with those both of CRAWFURD and ROBINSON, but it forms an easy means of committing to memory certain changes caused by prefixed particles.

TABLE VIII,

Showing how the Natural Alphabet corresponds with the Arabic-Malay Alphabet (the foreign elements as shown in Table III being omitted).

Class	Nature	Form of the Letter				Name	Power
		Isolated	Final	Medial	Initial		
Weak letters, semi-vowels, and aspirate.	{	ا	ا	ا	ا	الف <i>alif</i>	<i>a</i>
		ه	ه	ه	ه	ها <i>ha</i>	<i>h</i>
		ي	ي	ي	ي	يا <i>ya</i>	<i>y, i, e</i>
		و	و	و	و	واو <i>waw</i>	<i>w, u, o</i>
Gutturals	hard	ك*	ك	ك	ك	كاف <i>kap</i>	<i>k</i>
	soft	گ	گ	گ	گ	گا <i>ga</i>	<i>g</i>
	nasal	غ	غ	غ	غ	غا <i>nga</i>	<i>ng</i>
Palatals	hard	چ	چ	چ	چ	چا <i>cha</i>	<i>ch</i>
	soft	ج	ج	ج	ج	جیم <i>jim</i>	<i>j</i>
	nasal	ن	ن	ن	ن	پا <i>na</i>	<i>ñ</i>
Dentals	hard	ت	ت	ت	ت	تا <i>ta</i>	<i>t</i>
	soft	د	د	د	د	دال <i>dal</i>	<i>d</i>
	nasal	ن	ن	ن	ن	نون <i>nun</i>	<i>n</i>
Labials	hard	ف	ف	ف	ف	فا <i>pa</i>	<i>p</i>
	soft	ب	ب	ب	ب	با <i>ba</i>	<i>b</i>
	nasal	م	م	م	م	ما <i>ma</i>	<i>m</i>
Liquids	{	ر	ر	ر	ر	را <i>ra</i>	<i>r</i>
		ل	ل	ل	ل	لام <i>lam</i>	<i>l</i>
Sibilant		س	س	س	س	سیم <i>sim</i>	<i>s</i>

* Including ق when used as a substitute for this letter.

21. The Arabs divide the letters of their Alphabet into two classes—solar and lunar.

The solar letters are :—

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

The lunar letters are :—

ا ب ج ح خ ع غ ف ق ك م و ي ؤ

This classification is of little use in Malay, and is only here given for the purpose of one feature of pronunciation in Arabic phrases to be explained later (Par. 106).

22. The diacritical points are integral parts of the letters, and are as inseparable therefrom as the dot over the 'i' or the cross stroke of the 't' in the Roman letters.

23. It will be remarked that the letters are written from right to left and joined, but that the letters ز ر ذ د ا and و have this distinguishing feature, that, although all of them may be joined to the letters, other than them, preceding them in words, yet when correctly written, they cannot be joined to letters following them.

24. The ك when final or isolated is written without the long upper stroke, but is accompanied by a miniature of the same letter in its initial or medial form (ك), to distinguish it from ل l, but this miniature letter must not be mistaken for the mark *hamzah* (ء), which it nearly resembles, nor should it accompany the letter if the long upper stroke be used. The letter گ g having been formed by the addition of 3 dots to ك k, the miniature ك k accompanies that letter also in a similar way.

25. Besides the varieties of form and combination above exhibited, there are many others in practice, which will be easily acquired from inspection of Malay writings. Some produced by haste, others by capricious license of the pen, such as an unindented slanting stroke for the س *s*, a curved stroke or semicircle instead of two dots over or under the letter, or the slight inversion of the extremity of ل *l*, in place of the final & *h*, which latter is likewise in several shapes made to connect, but irregularly, with ز ر ذ د and و. The same letter in headings is sometimes found in the ornamental form . The combination of ل *l* with ا *a* is also written لا, لا or لا, forming merely the syllable *la*.

26. In reading from manuscript it is very important to mark well the diacritical points or dots, called نكته *noktah* or تيتق *ti-tek*.

27. We have said that a certain number of the letters are unnecessary in the primitive Malay, and the sounds which these letters represent in Arabic are nearly as foreign to a native Malay, as they are to us, and a wide divergence in the pronunciation of such letters will be met with. The tables above give an approximate pronunciation, but some of the letters require a little explanation.

ث *ths* the sound given to this letter by the Arabs is something like our 'th' (as in 'kith'), but is more of a hissing. Malays commonly pronounce it *s*.

ح *h* a strong guttural aspirate proceeding direct from the lungs. Malays do not usually aspirate it so strongly.

خ *kh* a strong guttural ; usually modified by the Malays.

ص *s* is by the Arabs strongly articulated ; the Malays render it simply *s*.

ض *dl* the strong emphatic *d* of the Arabs ; by the Malays sounded *l* or *dl*.

ط *t* is in the mouth of an Arab strong and emphatic, but with the Malays only an ordinary *t*, they generally employ it to render 't' in a European word, particularly in proper names.

ظ *tl* has a peculiar sound with the Arabs, but Malays give it the value of *tl* or *l*.

ع *ain* indicates a guttural sound which is not imitated by the Malays, with whom this is a vague sign, or mere fulcrum to carry a vowel, as in عرب *àrab* 'Arab' عادة *àdat* 'custom' علمو *èlmu* 'knowledge' عيسى *ì-sa* Jesus عمر *ùmur* 'life'.

غ *gh* or *ghr* with the Arabs a strong guttural, but by the Malays usually pronounced *g* or *r*.

ف *f*. The sound of *p* being foreign to the Arabs, as *f* is to the Malays, there is often a confusion between the two, the Malays giving it either sound, in fact ف *p* is with them much more frequently written with one *noktah* than with three, and the great tendency is to give it always the sound of *p*. In the same way ك *k* is sometimes confounded with گ *g*, and also, though more rarely, ج *j* with چ *ch*, and ن *n* with غ *ng*.

ك *k* with the Arabs is a guttural, stronger than ك *k*, but less strong than خ *kh*. The Malays usually pronounce it

ك *k* and, when final in a word, commonly substitute it for that letter.

28. The final *k* in Malay words varies considerably in different parts in the value assigned to it. In the Straits Settlements it is nearly silent, or only serves to cut short the vowel sound which precedes it. In Sumatra and Java generally it is distinctly sounded, whilst in Borneo the sound is very hard and بايق *bayk* is pronounced as broadly as 'pike, spike, like'.

29. In words derived from the Arabic the final *h* is often found surmounted by two *noktah* (ھ), and the Malays then usually give it the value of *t*, notwithstanding that the Arabs only so pronounce it when it is followed by a word which forms a complement to the word in which it occurs. The Malays call it تانج *ta panjang* or 'long *t*', and often use it incorrectly in place of the ordinary ت *t*. When followed by a suffixed particle, it being no longer final, becomes an ordinary ت *t*.

SECTION VIII.

DIVISION AND USE OF THE LETTERS.

30. The Malays like the Arabs call the letters of the Alphabet **حرف** *huruf** (Ar. sing. **حَرْف** *har'f* pl. **حُرُوف** *hurūf*), and consider them all consonants,† and only moveable, or susceptible of sound, by means of vowels, which, as we shall proceed to explain, are supplemental to the letters, and are represented by certain signs placed above or below them, to indicate the vocal sound with which they should be articulated. It is as if one wrote in English $\overset{\circ}{M} \overset{u}{N} \overset{a}{M} \overset{e}{N} \overset{a}{T} \overset{e}{L}$ for 'monumental'. It is very important to bear this in mind.

Corollary: To represent an articulated isolated sound both a letter and a vowel sign ought to be used.

31. The letters are divided into **حرف كرس** *huruf k'ras* or 'strong letters,' and **حرف لمة** *huruf l'mah* or 'weak letters'. The first class comprises all the letters, except **ا** *alif*, **و** *waw*, and **ي** *ya*, which three form the second class.

32. The weak letters are employed in two distinct capacities. Firstly, they may be employed as simple consonants, like the strong letters, and in this state, they can only receive movement, by the application of the vowel signs, any of which may be borne upon them. They are then termed like the remainder of the letters moveable, or by the Malays **حرف برپارس** *huruf b'r-ba-ris* meaning 'letters carrying a

* The Malays do not indicate the plural or singular by declension, and a large proportion of the Arabic words adopted into Malay have been taken in the plural form, in accordance with the general tendency in the language, to treat the substantives as primarily rather general, or plural, in their signification, than singular, unless defined in the latter number by a numeral or the context.

† This term though not quite accurate is used for want of a better.

vowel sign.* In this state *alif* has of itself no sound, but serves as a mere fulcrum to carry a vowel, as if one wrote A M ^uP ^eD N T for 'impudent,' or ^uÄ N ^aF S T N for 'unfasten', and hence by the application of the different vowels, *alif* may in turn represent, either of the sounds *a*, *i*, *e*, *u*, or *o*, and *ya* and *waw* correspond to our letters 'y' and 'w', when not employed as vowels, and may, by the application of different vowels, in turn represent respectively, *ya*, *y'*, *yi*, *ye*, *yu*, or *yo*, and *wa*, *w'*, *wi*, *we*, *wu*, or *wo*.

33. Secondly, these three letters may be quiescent or in a state of repose, and then they cannot receive the vowel signs, but may be treated themselves as mere vowels. In this state they cannot be initial, either in a word, or syllable, but must follow a *huruf b'ar* *huruf b'r-ba-ris* or moveable letter, and if the vowel borne upon such letter has a sound corresponding to that of the quiescent weak letter, such two sounds coalesce, and form a long vowel. In this state the quiescent weak letter is called by the Malays *huruf madd* meaning 'extension letter.' *huruf madd arti-na huruf panjang* 'named *huruf madd* meaning long letters'. But the quiescent weak letter may follow a letter, bearing a vowel of a different nature to the weak letter, in which case they cannot coalesce, but have an effect which may be described as, either, the formation of a heterogeneous vowel or diphthong, or, the causing of the weak letter to revert to its character of consonant, and

* This term does not include the orthographical mark *jazm*, which is the negation of the vowel.

close the syllable. In this state the weak letter is called **حرف برجزم** *huruf b'r-jazm*, meaning 'letter carrying the orthographical mark **جزم** *jazm* (◌ْ)', which, as we shall see is the negation of the vowel. Ex., **ب** *b* carrying the vowel *a* and forming the syllable *ba* or $\overset{a}{B}$ is followed by **ا** *alif*, here, the vowel and the **ا** being of the same nature, their sounds coalesce, and form a long vowel **با** *bā* or $\overset{a}{BA}$, and the **ا** is **حرف مد** *huruf madd*. But if the syllable *ba* is followed by **و** as in **بو** *baw* or $\overset{a}{BW}$, then the vowel and the **و** being of different natures cannot coalesce, but form a diphthong *baw*, and the **و** is then **حرف برجزم** *huruf b'r-jazm*. These matters will however be more readily understood, when the use of the vowels has been explained (*see* Par. 35).

34. The vowels may be described as the life of the consonants, for, without a vowel, the consonant cannot exist as a sound. If the reader will attempt to articulate *b* without a vowel, he will find that the nearest approach he can make to it is '*b* or *b'*' (compare Par. 49 as to the inherent vowel), (sibilant letters appear to be exceptions, but will be found to be in the same category, if the sound be analyzed). It will be observed that a consonant can be articulated, in cutting short a preceding vowel, as in *ab*, or, in opening a vowel following it, as in *ba*, and this is the distinction between **حرف برجزم** *huruf b'r-jazm* and **حرف برپارس** *huruf b'r-ba-ris*, for both must be considered consonants, and the description of 'moveable by the application of vowels' is hardly sufficiently comprehensive, but would be more accurately rendered 'susceptible of articulated sound by the application to them of, or of them to, vowels.'

SECTION IX.

VOWELS.

35. We have already remarked that by vowels both Malays and Arabs understand certain supplementary signs, placed above or below the letters, and indicating the vocal sound with which they should be pronounced, or by which the letters are rendered moveable. They are called by the Arabs حركات *harakāt* (plural of حركة *harakat*) signifying 'movement', and by the Malays either بارس *ba-ris* 'lines', or سِنجَات *sinja-ta* 'weapons' (perhaps from a resemblance to lances in rest).*

36. These signs are three in number:—

فتحة *fat-ḥah* or بارس دانس *ba-ris di-a-tas* 'upper stroke',
كسرة *k'srah* or بارس دباوة *ba-ris di-ba-wah* 'lower stroke',
ضممة *dlammah* or بارس دهداقن *ba-ris di-hada-pan* 'front stroke'.

Each of these signs has two distinct sounds.

37. فتحة *fat-ḥah* consists of a short diagonal stroke, placed over a letter, and sloping downwards from right to left.

The first sound of فتحة *fat-ḥah* is *a*, as in كَلْ *kakal* 'eternal', قَدْ *pada* 'at'.

The second sound is 'as in the first syllables of كَنْف *g'nap* 'whole', دَنْدَم *d'ndam* 'desire.' It is this sound which the Malays usually, and it would appear more correctly, give to فتحة *fat-ḥah* open and final as in رَأْس *ra-s* 'feel', كَات *ka-t* 'say'. All writers on Malay agree in assigning this sound to the فتحة *fat-ḥah* and

* In many of the languages of the Indian Archipelago, though not in Malay, nasal sounds are also represented by adjuncts to the letters.

with reason, for when, as we shall see later, the position of the **حرف مد** *huruf madd* in such words changes to the ultimate syllable of the radical the vowel reverts from the second to the first sound of **فتحة** *fat-hah*, ex. gr., **مرساعي** *m'rasa-i* 'to feel', and **قركتان** *p'r-kata-an* 'words, speech', but the sound is in itself indefinite (*see* Par. 49), and, but for this peculiarity in Malay, would be no more assignable to one, than to another class of vowel.

38. **كسرة** *k'srah* is a sign similar in form to the preceding, but placed under the letter.

Its first sound is *i* as in **دندڠ** *dinding* 'screen', **چینچین** *chinchin* 'ring,' **بینی** *bi-ni* 'wife.'

The second sound is *e* as in **فاتق** *pa-tek* 'slave', **نینق** *ne-nek* 'grandparent.'

Both sounds of **كسرة** *k'srah* appear in **تیتق** *ti-tek* 'drop,' **قیله** *pi-leh* 'choose.'

39. **ضمة** *dlammah* takes the form of a small **و** *waw*, and though supposed to be placed over, and a little in front (*i. e.*, to the left) of the letter, it is in practice placed directly over it.

Its first sound is *u* as in **أندر** *undur* 'to recede,' **تنتت** *tuntut* 'to demand.'

The second sound is *o* as in **فندق** *pondok* 'hut', **گندق** *gondok* 'goitre, wen.'

Both sounds of **ضمة** *dlammah* appear in, **بوسق** *bu-sok* 'stinking', **توتّر** *to-tur* 'talk.'

40. It will be remarked that the sounds of these three signs are homogeneous with those of the three weak letters **ي**, **و**, and **ا**, when quiescent, and the reader will under-

stand that, upon the principle already enunciated (Par. 33), a *huruf madd* or 'long vowel' is formed, by the coalition of *فتحة fat-hah* with *ل* as in *تَاشَن ta-ngan* 'hand'; or of *كسرة k'srah* with *ي* as in *تِيْغ ti-ga* 'three', *دِيْس de-sa* 'village'; or of *ضمة dlamamah* with *و* as in *بوت bu-ta* 'blind', *نوبة no-bat* 'drum of State.' And that, when the vowel sign is followed by, or is placed over, a weak letter, the sound of which is dissimilar or heterogeneous to that of the sign, the result is a diphthong, whether at the beginning of a syllable when the weak letter is *بربارس b'r-ba-ris*, as in *يَغ yang* 'which', *يوت yu-ta* 'a million', *وَرْت w'rta* 'news', and *وِرْغ wi-rang* 'sombre', or at the end of it when it is *برجزم b'r-jazm*, in which case we should prefer to describe it as making the weak letter revert to its character of consonant, as in *فَاكِي pa-kay* 'to use', *دَامِي da-may* 'peace', *اَنكَو ang-kaw* 'you', *كِيْلَو ki-law* 'shining'. From this the reader will understand why the letters 'ay' and 'aw' have been selected to represent the diphthongal sounds nearly similar to those in 'buy' and 'cow', even at the risk of their being mistaken for the sounds represented by those letters in the words 'pay', and 'flaw', instead of 'ai' and 'au', which would perhaps better convey the sounds to an English reader, and the advantage of the selection will be further seen, when the changes in the orthography of a radical word, caused by the suffixed particles *ي* *i* and *عن an*, are commented on (Par. 117).

41. Custom has justified the insertion in certain cases of

both the weak letters quiescent, as in جاره *jawh* 'far', بايق *bayk* 'good.' FAVRE treats these words as bi-syllabic and renders them *jawuh* and *bayik* (though he gives the alternatives *jāuh* and *baik*), but this is misleading as to the pronunciation. Another analysis of these words is to consider the *alif* as برپارس *b'r-ba-ris*, and the words written thus جاره and بايق, and consisting of the syllables جا *ja*, and اوه *uh*, and با *ba* and ايق *ik*, respectively, but this is not only without authority in Malay, but involves the breach of more than one rule, and would have the effect of removing the accent from the *ā*. One educated Malay, whom the writer consulted, considered that the *alif* should be followed by همزة *hamzah* (هَمْزَة), at least in the derivative forms of these words, the ء representing a deleted *alif* برپارس *b'r-ba-ris*, and this would seem to be the correct solution of the difficulty, and to be the practice of the Arabs to represent similar sounds, and to be recognized by the Malays in writing certain Arabic words, as عجائب *àja-ib* 'wonders, marvels', and فاعيدة *fa-i-dah* 'benefit, advantage', بهوا سسغتهم عجائب حكايه ايت *bahwa s'sung-guh-ña àja-ib hika-yat i-tu* 'though verily marvellous be that story', اد سوات فاعيدة يغبسر *ada s'wa-tu fa-i-dah yang b'sar* 'there is one great advantage.' It is not difficult to find instances of Malay words so written, and in the same book, and on the same page, as the latter of the two examples given is found, تغل دالم قوماينن سيار *tinggal da-lam p'r-ma-i-nan yang sia-sia* 'remain (occupied) in profitless amusements', and later ادن طبعتمو ايت برلاينن سكالې *ada-pun tabiàt-mu i-tu b'r-la-i-nan s'ka-li* 'now your nature is entirely

different' (طبيعة *tabi-àh* Ar.). And so also كاعيل *kayl* 'a fishing line,' is often written with ع, as also its derivatives معاعيل *m'ng-ayl* 'to fish' and فاعيل *p'ng-ayl* 'a fisherman', فاعيل سورغ *s'o-rang-o-rang p'ng-ayl* 'a single fisher', فاعيل دن منجالا *p'h'rja-an-ña i-tu d'ngan m'ng-ayl dan m'n-ja-la* (منجال) 'his occupation was fishing with line and fishing with net' (see also Par. 91 below), and the employment of ع before the particle عي (end of Par. 115 below) appears to proceed upon a similar principle though the separate vowels are more distinctly articulated in this case.

42. In certain instances the vowels of the diphthong are found divided by the letter ه, as in تاهو *ta-hu* 'know', ماهو *ma-hu* 'want', but the pronunciation hardly justifies this, and the more modern practice (which it is submitted is still less correct) is to write تاو and ماو. The separation is retained in فراهو *pra-hu* 'a vessel', but without much reason, and in باهو *ba-hu* 'shoulder', probably to distinguish it from باو *baw* 'odour'. In the derivative forms of تاو and ماو the ه is nearly always found, as in فعتاهو *p'ng-tahu-an* 'knowledge', كهوه *ka-mahu-an* 'will'.

43. In a few instances the vowel signs are found doubled, but only in words of Arabic origin, the effect upon the pronunciation is that the vowel is closed by a sound of *n*; for instance محمد *muhammad* becomes محمد *muhammadan*, محمد *muhammadin*, and محمد *muhammadun*. This form is called تنوين *tanwīn* or بارس دو *ba-ris du-wa* and in English 'nunnation'.

44. The reader will now begin to understand why it is difficult, without a fairly extensive knowledge of the language, to read from Malay as it is usually written, viz., omitting the whole of these signs. As an illustration, a somewhat exaggerated instance is subjoined, in the shape of a puzzle or catch, which even a Malay would require some thought to decipher :—

وَقْتُ تَمْبُقْ تَمْبُقْ دِ تَمْبُقْ اَوْرَغْ بَرْتَمْبُقْ دَانْ بَرْتَمْبُقْ

But if the vowel signs be employed, the difficulty would disappear.—

وَقْتُ تَمْبُقْ تَمْبُقْ دِ تَمْبُقْ اَوْرَغْ بَرْتَمْبُقْ دَانْ بَرْتَمْبُقْ

waktu tumbuk tembok di tumbuk o-rang b'r-tombak dan b'r-timbak 'at the time of pounding the walls men fought, stabbing and shooting.'

45. These remarks will also explain how the practice has arisen of employing the weak letters, in the place of the omitted vowel signs, and they are so employed, at the present day, to a very large extent, and the more ignorant the writer, the more frequent is their recurrence, and in positions in which the pronunciation will not admit of the employment of a long vowel. The spelling of Malay is, at the present day, most arbitrary in this respect (*see* Pars. 138 *et seq.*).

46. There appears to be one position, in which, upon the principle *communis error facit jus*, their employment must be considered compulsory, and this is in words terminating with an open syllable, having the vowel sound of كَسْرَةٌ *k'srah*, or ضَمَّةٌ *dlammah*, and so مَاَتِي *ma-ti* 'dead' is written for مَاتِ, نَنْتِي *nanti* 'wait' for نَنْتِي, بَاتُو *ba-tu* 'stone' for بَاتِ, and

تَنْتُ *t'ntu* 'certain' for تَنْتُ, but in these cases the ي or و must not be considered as حَرْفٌ مَدّ *huruf madd* or 'long vowel,' but as a mere substitute for the vowel sign. This convention does not extend to the employment of ل for فَتْحَةٌ *fat-ḥah* and such words as مَاتَ *ma-ta* 'the eye', كَاتَ *ka-ta* 'to say', مَنَتَ *mina* 'to ask', should not be written with a final ل.

47. But if the penultimate syllable be open and short, the weak letter should be written, and considered حَرْفٌ مَدّ *huruf madd* or 'long vowel', as in كَنَا *k'na* 'to touch', اِنْدَرَا *ind'ra* (name), تَرَا *t'ra* 'printed, marked', بَرِي *h'ri* 'give', سَرِي *s'ri* 'glory', سَرُو *s'ru* 'call, cry out', تَبُو *t'bu* 'sugar cane' (compare Pars. 55 and 93).

48. The comments upon the vowel signs would be incomplete without noticing an adjunct to the signs كَسْرَةٌ *k'srah* and ضَمَّةٌ *ḍammah*, called مِيمٌ مِيمٌ *mīm-īma-la* found in some old editions of the *Korān*, and described by ROBINSON. It has been shown that each of these signs has two sounds, and to distinguish which of these sounds the sign represents, the مِيمٌ مِيمٌ *mīm-īma-la* was invented; its form is that of a small م, and placed over the letter and its vowel mark, it signifies that the vowel sign has in such case its second sound, as in فُنْدُقٌ *pondok* 'hut or shed', بَنْتَنٌ *benteng* 'battery'. Though so rare as to be almost unknown, the great utility of the mark seems to plead strongly for its recognition, for, without it, or something in its place, written Malay can never adequately convey the pronunciation of the

words, nor will it be possible to preserve any correct native record of the language, thus *دندڠ* *dinding* 'a screen' cannot be distinguished from *دندڠ* *dendeng* 'dried meat', nor *بورڠ* *bu-rong* 'a bird' from *بورڠ* *bo-rong* 'wholesale', etc.

49. To render Malay orthography complete, however, it would be also necessary to distinguish between the two sounds of *فَهَّه* *fat-ḥah*, and subjoined is ROBINSON'S note upon the subject :—" Were it allowable for a foreigner " to suggest an improvement, it would not be difficult to re- " move the inconvenience, which is felt in consequence of " there being no orthographical character by which one " sound of *fat-ḥah*, may be distinguished from the other. The " *fat-ḥah* or *baris di-a-tas* might be employed exclusively to " express the second (first *) sound of that vowel, as it is " heard in *فَنَتَسْ* *pantas*, while its first (second *) sound " might be indicated by the total absence of a vowel, as " in the two following words *بَسَر* *basar* (*b'sar*) *بَنَر* " *banar* (*b'nar*). As the first (second *) sound of " the *fat-ḥah* is doubtless that vowel sound, which, in " many of the oriental languages, is considered as inherent " in the consonant, and therefore termed the inherent vowel, " the method here recommended is simply that which is " adopted in the Sungskrit, and its cognate languages. In " these languages no character is made use of to express the " inherent vowel, except at the commencement of a syllable,

* In this book.

" an exception which cannot apply to the Malay. Many
 " syllables therefore consist of nothing but a simple
 " consonant, but in which the inherent vowel is of course
 " understood to be included * * * *. When it is consi-
 " dered, too, that several languages of the Archipelago, to
 " which the Malay bears a close affinity, have alphabets, and
 " a system of orthography, formed upon the Sungskrit model,
 " there seems no serious objection against making the
 " Malay, though it has assumed a foreign dress, conform
 " in this particular to the good old custom of its near rela-
 " tives * * * * if the * * * * method here proposed * * * *
 " were to be adopted, the Roman character might be laid
 " aside * * * *, and Dr. MARSDEN might then present the
 " world with another edition of his Dictionary, without the
 " labour of writing every word in two different characters." ¹

SECTION X.

ORTHOGRAPHICAL MARKS.

50. These as here given are six in number :—

جزم *jazm*, مدة *maddah*, تشديد *t'shdīd*, وصلة *waslah*,
همزة *hamzah*, and اءك *angka*.

51. جزم *jazm* signifies 'cutting', and is called by the Malays تندا ماتى *tanda ma-ti*, or بارس ماتى *ba-ris ma-ti*. Its form is °, °, or °, and it is placed over a letter, in the rank of the vowel signs. Its power is to indicate that the letter, over which it is placed, has no vowel sound, of which this mark is the negation, in other words it closes the syllable, as in قَعِيلُ *pang-gil* 'to call', لَنْجُتُ *lanjut* 'to prolong'. It can be placed over any letter (with the exception perhaps of ن *ña*), capable of receiving a vowel sound * (see Pars. 33 and 34 above). Malays rarely use it, notwithstanding that it might be extremely useful in writing certain words, like بَوْتُ *bu-wat* 'to do', سِيغُ *si-yang* 'light', which, without the جزم *jazm*, might be taken for بُوت *bu-ta* 'blind', and سِيغُ *si-nga* 'a lion', which latter are often, in order to distinguish them, erroneously written بوتا and سيغا.

52. مَدَّة *maddah* or مَد *madd* signifies 'prolongation', its form is - or ^ †. It is placed over a quiescent weak letter, in the rank of the vowel signs, and marks a long vowel. It is for this purpose applied by the Malays only to ا initial, when representing the long vowel *ā* as a separate syllable.

* It has nevertheless been contended that each *huruf madd* should bear this mark.

† The Malays suppose that this is a perverted form of the Arabic numeral 2 (2), but it is more probably the Greek circumflex (ROBINSON).

It may be considered that, the pronunciation of the syllable requiring two *alifs*, one of them بربارس *b'r-ba-ris* accompanied by the sign فتحه *fat-ḥah*, and the other حرف مد *ḥuruf madd* to prolong the vowel sound, but the rules of orthography not admitting of such a repetition, this mark is placed over the one *alif* (آ) to denote at the same time, the elision and the extension of sound, as in آبر *a-y'r* 'water'. In Malay words however the long *ā* initial, and forming a separate syllable, is much more commonly expressed by ها with the soft, or almost imperceptible, aspirate, to support the supplementary vowel, as in هاري *ha-ri* or *ā-ri* 'day',* دایم *ha-yam* or آیم *a-yam* 'fowl'.

53. Another form of this mark, called مدالف *maddalif*, is a small *alif* placed over a letter, and indicating that such letter is followed by the long *ā*, as in رحمٰن *rahmān* 'merciful', which may be equally correctly written رحمان. When over ي final in Arabic words, it is called مد اصل *madd-as'l*, and implies that this letter has the sound *a*, as in تعالی *ta'ālā* 'Most High', but the Malays, on the contrary, sometimes introduce it instead of applying فتحه *fat-ḥah* to the preceding consonant, to produce the diphthong '*ay*', as in پاکي instead of پاکي *pa-kay* 'to use'.

54. It has been already observed (Par. 33), that a quiescent weak letter, representing a prolongation of sound, is called حرف مد *ḥuruf madd*, and when found in the middle of a syllable (as it often is in Arabic), as the *l* in لام *lām* the

* The idea conveyed by this word is a period of 24 hours, from sunset to sunset.

in نون *nūn*, and the ي in ميم *mīm*, it is called مد ضروري *madd-illaru-ri*, or مد لازم *madd'la-zim*. A مدة *maddah* might be applied to each حرف مد *huruf madd*, but, as we have observed, the Malays rarely use it except over *alif* initial in certain words. The Arabs so employ it as in خَالِق *kha-likun* 'Creator,' مُؤْمِنُونَ *mu-minu-na* 'the faithful', and خَلِيفَه *khāli-fah* 'a Caliph, or lieutenant'. They also employ it medial in a word but initial in a syllable, as in قُرْآن *kur-ān* 'the Korān'. Finally مدة *maddah* is used over abbreviations, as عَم for عَلَيْهِ السَّلَام *àlayi-hi'ss'lām* 'peace be upon him', and سَن for سَنَعْتُهُنَّ *s'sungguh-ña* 'verily'.

55. تَشْدِيد *t'shdid* (named also شَد *shaddu*) signifies 're-inforcement'. Its form is ّ, and placed over a letter doubles it. It can be applied to all strong letters except غ *nga*, چ *cha*, and ن *ña*. When a strong letter is so doubled, the first joins the preceding consonant, and forms with it a closed syllable, and the second takes the vowel properly belonging to the letter, and accompanying the mark, as in تَمَّة *t'mmat* 'finis', جَنَّة *j'nnat* 'paradise'. The تَشْدِيد *t'shdid* is never applied to ا, but when placed over و or ي doubles the letter so marked, the first becoming حرف مد *huruf madd* of the preceding consonant, and forming the long vowel,*

* This rule admits of exceptions in Arabic words, but not, so far as we have been able to ascertain, in any native word. The exceptions in Arabic occur where the weak letter marked with *t'shdid* is preceded by a letter having a vowel heterogenous to the weak letter. In this case, as we have seen, the weak letter may be treated as a simple consonant, ex., سَيِّد *say-vid* 'Lord, master, the title assumed by certain Arabs who claim to be of the race of Muhammad. From the Malays writing مَيَّة for the word pronounced *may-yat* 'a corpse,' it would appear that this peculiarity is known to them, but 'corpse' is more correctly rendered مَيَّة *maytah*, and Malays probably misuse the word مَيَّة *may't* 'death'.

and the second becoming حرف برپارس *huruf b'r-ba-ris* of the next syllable, and taking the vowel sound, the sign of which should accompany the تشدید *t'shdīd*, as in بَوْتُ *bu-wat* 'to do', سِيَّعُ *si-yang* 'light'. Were these words written without the تشدید *t'shdīd*, or if its presence were not supposed (Malays usually omitting it), they would stand thus بَوَّتْ and سِيَّعُ, here it is clear that the first و or ي is حرف مد *huruf madd* of the first syllable بو *bu* or سي *si*, and the second حرف برپارس *huruf b'r-ba-ris* beginning the syllables وَت *wat* and يَّعُ *yang* respectively.

N. B.—It must be admitted, however, that there is a very common practice of inserting an ا as compensation for the omitted تشدید *t'shdīd* over the letter و, if فتحه *fat-hah* should accompany that mark, and it amounts almost to an accepted convention to write تَوَان for تَوَّان *tu-wan* 'Mr.', لَوَار for لَوَّار *lu-war* 'out', بَوَّاه for بَوَّاه *bu-wah* 'fruit,' تَوَا for تَوَّاه *tu-wa* 'old', دَوَا for دَوَّاه *du-wa* 'two,' بَوَّاغ for بَوَّاغ *bu-wang* 'cast away', جَوَال for جَوَّال *ju-wal* 'to sell', and many others in a similar manner, but the practice is not so common in the case of the other weak letter, and بِيَّار *bi-yar* 'allow' is never written بِيار, nor دِيَّام *di-yam* 'dwell, remain, be still' دِيام, nor لِيَّار *li-yar* 'wild' لِيار, but نِيَّار *ni-yar* 'cocopalm' is usually written نِيَّار, and چِيَّوم *chi-yum* 'to kiss' چِيوم. The تشدید *t'shdīd* is not always audible in pronunciation, and especially where it would produce any harshness, and, but for the fact that this use of the Roman

letters might mislead as to the proper Arabic letters to be used, it would be better to write *bwat* or *buat* than *bu-wat* for بَوَّت (see Appendix B).

56. In the formation of derivatives, as will be hereafter explained, the حرف مد *huruf madd* is often found in a different position to that in which it was in the radical word, but if such letter should, in the radical, have borne the mark تشدید *t'shdid*, that mark is, in such case, lost in the derivative, but the loss is equivalent to the deletion of so much only of the duplication, as consists of حرف مد *huruf madd*. Thus from بَوَّت *bu-wat* 'to do' = بَوَّت is formed ثَبَوَّتِ *p'r-buwa-tan* 'the thing done'; here the و as the first part of the duplication, and حرف مد *huruf madd* of the radical, is omitted in the derivative, and there remains only و *wa* بَرَّاس *b'r-ba-ris*, following ب *bu*, and ا as حرف مد *huruf madd* appears in the penultimate of the derivative word.

57. It must be noted that a حرف مد *huruf madd* formed by the application of تشدید *t'shdid* to و, invariably gives it the first sound of ضمة *dlammah*, that is *u* (not *o*), and by its application to ي the first sound of كسرة *k'srah*, that is *i* (not *e*). As some difficulty may occur as to when تشدید *t'shdid* may be applied to و and ي the following rule has been formulated :—" When they in a radical are followed by a حرف مد *huruf madd* they cannot take this mark ", ex. بَيَّاس *biya-sa* 'accustomed', بَوَّيَ *buwa-ya* 'crocodile'. No further comment on this mark is necessary, for the Malays

rarely use it, except over the word **الله** *allah* 'God', and it is a refinement introduced from a language, with which the Malay has little in common; but its presence must be supposed to account for the traditional spelling of certain words, such as **اي** *i-ya* or **دي** *di-ya* 'he, she, they', **سدي** *s'di-ya* 'ready', **ملي** *mulī-ya* 'worthy', and a number of others in addition to those already given (Par. 55).

58. **وَصَلَّه** *waslah* or **وَصَلْ** *was'l* signifies 'union'. Its form is **وَصَلْ** and placed over **ل** renders it mute, allowing a junction between the preceding, and succeeding letters. It is only used in Arabic phrases, and mainly in the definitive particle **ال** *al*, as in **كِتَابُ النَّبِيِّ** *kita-bunnabi* 'book of the Prophet', **رُوحُ الْقُدُسِ** *ro-ḥul-kudus* 'Holy Ghost', **رَسُولُ اللَّهِ** *rasu-lullah* 'apostle of God', **رَسُولِ اللَّهِ** *rasu-lillah* 'of the apostle of God'.

59. The first syllable of the word **الله** *allah*, which is an abbreviation, is the article **ال** *al*, and the second part **له** *illah* 'God' thus signifying 'The God', 'The One God'. It is for this reason that, when a possessive noun or pronoun follows it, the article is omitted, as in **اللهِ اِبْرَاهِيمَ** *illah ibra-hīm* 'God of Abraham', **اللهِ كَامِ** *illah ka-mi* 'My God', **اللهِ كَامِ** *illah ka-mi* 'Our God'. We must however caution the reader, that the genitive in Malay being formed by position, and not by declension, these forms though correct in Malay would not be good Arabic, and in the first instance quoted, a **كُسْرَة** *k'srah* would be placed

under the final **ي**, to denote the genitive case **كَتَابُ النَّبِيِّ** *kita-bunnabi-yi* (see Par. 106 below). Nor must the reader in any case assume that the Arabic words occurring from time to time are grammatically correct Arabic.

60. **هَمْزَة** *hamzah* is the most used by the Malays of all the orthographical marks; its form is **ء** being merely the letter **ع** *ain* reduced in size. It is either an appendage to **ا** *alif* **بِرَبَّاس** *b'r-ba-ris*, properly accompanying its vowel sign, and placed between the letter (if initial) and the sign, and therefore either above or below it, or it is the representative or substitute for the letter. So close is the connection between them, that the Malays say in speaking of the *alif*, **اَقْبِيلْ بِرَبَّاس هَمْزَة نَمَانْ جِكْلُو تِيَا دَ بِرَبَّاس اَلْف نَمَانْ** *apabi-la b'r-ba-ris hamzah nama-na jikalaw tiya-da b'r-ba-ris alif nama-na* 'when it (*alif*) bears a vowel sign its name is *hamzah* when it has no vowel sign its name is *alif*'. As an appendage to *alif* it reduces the latter to a sort of imperceptible aspirate, the only power of which is to give movement to the vowel sound accompanying it, thus **أَبْ** *ab* **إِبْ** *ib* **اُبْ** *ub*.

61. In Malay, however, where the weak, or vowel letters, are sparingly employed, the chief use of **ء** is to express the elision of *alif* **بِرَبَّاس** *b'r-ba-ris*, medial in a word, but at the commencement of a syllable, whether following one of the three weak letters **ا** *wa* or **ي** *quiescent*, or a consonant rendered mute by **جَزَم** *jazm*, or a prefixed particle consisting of an open syllable. These instances mostly occur in derivatives formed by annexing particles as will be hereafter explained, ex. gr.,

فكرجائن *p'k'rja-an* 'performance', كتننتون *ka-t'ntu-an* 'certainty', كنتيئن *ka-nanti-an* 'expectation', كئمفت *ka-ampat* 'the fourth'. Universal custom at the present day however retains the *alif*, when following either of the particles د *di*, بر *b'r*, بل *b'l*, تر *t'r*, قر *p'r*, or قل *p'l*, as in دأشكت *di-angkat* 'lifted', دامبق *di-ombak* 'on the waves', برأوله *b'r-o-leh* 'to possess', ترأتم *t'r-ata-ma* 'most excellent', قراراكن *p'r-ara-kan* 'procession', فلاجارن *p'l-aja-ran* 'lesson, instruction' (see Pars. 84, 104 and 105).

62. ء supplies the elision of ا before و or ي at the beginning of a word when س *sa* or s' (a contraction of اس *asa* 'unity, oneness, one, a, an') is prefixed, as سؤرخ *s'o-rang* 'a man', سئيكور *s'-e-kor* 'a tail', as well as by custom in certain instances, as مشكوجر *mak'u-j'r* for مك اوجر *maka u-j'r* 'and he said', مريكنيت *marik-i-tu* for مريك ايت *mari-ka i-tu* 'they, those people'. It also sometimes marks the elision of *h* initial, when the particles مع *m'ng* and فغ *p'ng* are prefixed, as in معئبر *m'ng-ambur* 'to sow, scatter', but the retention of the *h* seems preferable, as مشمبر *m'ng-hambur* even though no trace of the aspirate remains in the pronunciation of the derivative word. It is used generally whenever such elisions occur.

63. Its use is advocated to mark the elision ك *k* initial, when that letter is dropped for euphony on the application of the particles مع *m'ng* and فغ *p'ng*, as in معئرج *m'ng-rja* 'to work' a derivative formed from كرج *k'rja* 'work'. It is sometimes so used by the Malays, but not generally, though

there are strong reasons for its employment.* The particles **مَڠ** *m'ng* and **ڤَڠ** *p'ng* appear to be closed syllables, and if **ء** be not employed in the instance given, it becomes necessary to divide the **مَڠ** *m'ng*, and consider the word as **مَڠرڠجا** *m'ng-r-ja*, this is inconsistent with the pronunciation, which is *m'ng-r-ja* the first and second being closed syllables, and this being so, the opening vowel of the second must, as we shall hereafter see, be borne on a letter or its substitute, and the proper mark is evidently **ء**. To write the syllable alone it must appear either **أَر** or **عَر** and we shall see that **ا** is inadmissible. This will be still more apparent from another instance, from **كُنَل** *k'nal* 'to know', is formed **مَڠنَل** *m'ng-nal* here without **ء** the word would probably be pronounced *m'ng-nal*, which results in the omission of an entire syllable. This reasoning is controverted by FAVRE, and he has the support of the more general practice of Malay writers.†

64. Sometimes, placed after a weak letter terminating a word, it indicates that such letter takes the place of the nearly silent **ق** or **ء**, as in **اڤي** *a-de* for **اڤق** *a-dek* 'younger sister, or brother', **ماما** *ma-ma* for **مامق** *ma-mak* 'uncle, aunt' **اڤچي** *inche* for **اڤچق** *inchek* 'Mr.', and sometimes, placed over a weak letter terminating a word, it indicates that such letter is a substitute only for the vowel sign, as in **كاكي** *ka-ki* 'foot' for **كانت**, in which cases it is called **همزة ماتي** *hamzah ma-ti*, but these uses of it are rare.

* But see Appendix A as to this and the ensuing observations.

† See Appendix A.

65. Further ٤ marks abbreviations, as in تاء *ta* for تباد *tiya-ta* or تيدق *ti-dak* 'not', and ناء *na* for هندق *handak* 'wish, intend'. تاعاكن فيسغ برروه دوا كالي *ta akan pi-sang br-r-bu-wah du-wa ku-li* 'The banana does not bear fruit twice' (Prov.).

66. Lastly ٤ as a substitute should be written slightly above the line of the letters, but otherwise as near as circumstances will permit to the place of the letter, the elision of which it marks, and not in the rank of vowel signs and orthographical marks, ex., كئداعن *ka-ada-an* 'existence'.

67. انگ *angka* the Arabic numeral ٢ (2). Used as an orthographical mark, and placed after a word, and in line with the letters, it signifies that the word to which it is applied is repeated, as بايق *bayk-bayk* 'very good, very well'. The repetition of words is very frequent in Malay, and is usually indicated by this mark, but its use will be better understood, from the notes on duplicated words below (Pars. 127 *et seq.*). It is sometimes met with as the Arabic numeral ٣ (3), signifying that the word is repeated three times مك سكل خلائق ايتقون مغمكنكن تاغنن سراي مغمكنن امين *maka s'gala khala-ik i-tupun m'ng-angkat-kan ta-ngan-ña s'ra-ya m'ng-ata-kan amîn amîn amîn* 'and all the congregation (creatures) thereupon lifted up their hands whilst exclaiming Amen ! Amen ! Amen !'.

68. The vowel signs and orthographical marks have been treated at considerable length, but from the prominence given to them, it must not be taken, that the writing of every word,

with all its vowels, and appropriate marks, is for a moment recommended, but written Malay will never be free from ambiguity, so long as they are totally omitted. Some words are easily recognizable in this state, but many must be deciphered by the context. Some words might be distinguished as تَوْن *tu-wan* 'master' from تَوْنُ *tu-nu* 'burn', بَوْت *bu-wat* 'to do' from بَوْتُ *bu-ta* 'blind'. Proper names particularly, if unusual, ought to be written with all their vowels and orthographical marks, as also unfamiliar or foreign words.

SECTION XI.

NUMERALS.

69. THE practice of writing from right to left does not extend to the numerals, which are grouped as with us. The European numerals are very generally known, and frequently used by the Malays at the present day, but the greater proportion employ the Arabic, which are as follows :—

1	2	3	4 or 1 st	5	6
1	2	3	4	5	6
سانو	دوا	تيك	امثت	ليم	انم
<i>sa-tu</i>	<i>du-wa</i>	<i>ti-gu</i>	<i>ampat</i>	<i>li-ma</i>	<i>anam</i> or 'nam
7	8	9	10	10	10
7	8	9	10	10	10
توجه	دلاقن or لاغن	سمبيلن	اغاك or كوسغ	سقوله	
<i>tu-joh</i>	<i>dula-pan</i> or <i>la-pan</i>	<i>sambi-lan</i>	<i>angka</i> or <i>ko-sung</i>	<i>s'-pu-loh</i>	
11	12	13	20		
11	12	19	20		
سبلس	دوا بلس	سمبيلن بلس	دوا قوله		
<i>s'-b'las</i>	<i>du-wa-b'las</i>	<i>sambi-lan b'las</i>	<i>du-wa pu-loh</i>		
25	25	دوا قوله ليم	<i>du-wa pu-loh li-ma</i>	'two tens, five'	
181	181	سراتس لاقن قوله ساتو	<i>s'-ra-tus la-pan pu-loh sa-tu</i>	'one hundred, eight tens, one'	
467	467	انم قوله توجه	<i>ampat ra-tus anam pu-loh tu-joh</i>	'four hundreds, six tens, seven'	
1309	1309	سريبو تيك راتس سمبيلن	<i>s'-ri-bu ti-ga ra-tus sambi-lan</i>	'one thousand, three hundreds, nine'	

The name of the first numeral is a compound of اس *asa* signifying 'unity, oneness, isolation', and باتو *ba-tu* or واتو *wa-tu* 'stone', the latter word being employed merely as a symbol of numeration; both ساتو *sa-tu* and سوات *s'-wa-tu* are in common use. Many other symbols are employed in numeration in place of باتو *ba-tu*, such as ايكور *e-kor* 'tail' for animals, سيكور لمبو *s'-e-kor l'mbu* 'one ox', and بوه *bu-wah* 'fruit' تيتك بوه كفل *ti-ga bu-wah kapal* 'three ships' توجه بواه رومه *tu-joh bu-wah ru-mah* 'seven houses'.

70. A system exists, the use of which is occasionally met with among the Malays, and which is known to them through the Arabic scholars, termed ايجاد *abjad*. In this the numbers are represented by the letters of the Arabic Alphabet in its ancient order, as follows:—

ن	م	ل	ك	ي	ط	ح	ز	و	ه	د	ج	ب	ا
1	2	3	4	5	6	7	8	9	10	20	30	40	50
غ	ظ	ض	ذ	خ	ث	ت	ش	ر	ق	ص	ف	ع	س
60	70	80	90	100	200	300	400	500	600	700	800	900	1000

In this system the grouping is reversed; ex. gr:—

غضضا	شكه	قيه	كج	يل
1891	325	115	23	11

but if the order be reversed, or mixed, the total remains unchanged.

SECTION XII.

PUNCTUATION.

71. No system of punctuation, corresponding to our stops, is known in Malay. The subdivision of sentences depends almost entirely, as in our legal documents, upon the grammatical construction. This, with the fact that there is little or no declension, leads to a considerable amount of tautology. The beginnings of sentences or new subjects are, however, marked by certain conventional words mainly drawn from Arabic sources. These words are usually written in larger characters than the rest, and are employed without much regard to their actual meaning. They are called *سمقولن* *simpu-lan* 'knottings' or *ايبو ثركتائن* *i-bu p'r-kata-an* 'mothers of the discourse'.

72. The word in most common use for this purpose is the native (?) word *مك* *maka*,* which answers the purpose of, and is used with about the same frequency as, the full stop with us, though it marks the beginning, and not the end, of a sentence. It may be roughly translated 'and' or 'now', but is mostly without meaning, *مك كات اورغ* *maka ka-ta o-rang* 'now people say' *مك هاريثون مالمه مك راج براغكت كمالئي* *maka ha-ri-pun ma-lam-lah maka ra-ja b'r-angkat ka-ma-ligay*. 'The night came on. The King repaired to the palace.'

73. Beyond the mere conventional use of this word, how-

*The origin of this word is in doubt, CRAWFORD connects it with the Javanese *mangka*. BIKKERS gives two meanings 'now', and 'yet'. It is possible that its use is coeval with the introduction of the Arabic letters, and that it is connected with *مكت* *makat* 'to rest'.

ever, there are numerous instances in which a certain meaning seems attached to it *بلم كورغ سواتو اشكوتن مك دباسهن لاین* *b'lum kring s'wa-tu anggo-ta-nā maka di ba-sah-nā lain* 'one limb is not dry before he wets another', *جكلو تون ثون سك مك براني سهاي ماسق* *jikalaw tu-wan pu-nā suka maka b'ra-ni s'ha-ya ma-sok* 'if my master wishes it, then certainly I dare enter', *اورغ مان این مک دانت سمقي کتونخ این* *o-rang ma-na i-ni maka da-pat sampay ka-gu-nong i-ni* 'what (manner of) man is this, that he should be able to reach this mountain', *مک دثراولهن* *maka di-p'r-o-leh-nā* 'in order that he may obtain it' (lit. 'that it may be by him obtained').

74. The word *مک*, as marking the beginning of a sentence or paragraph, is found preceded, in an idiomatic manner, by a number of other words and phrases, which, in their turn, may be used without it, as *سبرمول مک* *s'-b'r-mu-la maka* 'In the first place', *بھوا مک* *bahwa maka* 'Whereas', *حتي مک* *hatta maka* 'Thus, when that, until, in order that, according to, therein comprised', *شھدان مک* *sh'hadān maka* 'Moreover, thus it is that', *نصيحت* *n'si-hat* 'Exhortation, a word of advice', *کلکين* *k'l'ki-yan* 'Whenever, so often as, there-upon', *ارکين* *arki-yan* 'Moreover, further', *استميو* *istime-wa* 'Especially', *ادھون* *ada-pun* 'Now', *برمول* *b'r-mu-la*, or *سبرمول* *s'-b'r-mu-la* 'To begin with', *بھواسی* short for *bahwa s'sungguh-nā* 'Though verily', *دان* *dan* 'And', *سباگيلاگي* *s'ba-gay-lagi* 'And similarly', *سباگيپول* *s'ba-gay-pu-la* 'And so also', *سکاليفرستو* *s'ka-li-p'r-s'tu-a* 'Formerly'. Besides these many other forms will be met with, ex.

القصة مك دچرتراكن اورغ يڭ امقون چرترا اين مك اداله *alkissat*
maka di ch'rtra-kan o-rang yang ampu-ña ch'r't'ra i-ni maka
ada-lah. 'The narration. Now it is related by the person
 whose relation this is, how that there were &c.'

75. The termination of a paragraph is mostly marked by
 ادا ان *ada-ña*, and of a subject very often by تمة القصة
t'mmat ulkissat 'end of the story', or some high sounding
 Arabic phrase, such as والله اعلم بالصواب واليه المراجع والماعاب
wallahu aàlam biss'wāb walai-hil mara-jà walma-ab.

76. Official or formal letters mostly begin with بهو اين ورقة
bahwa i-ni warakat 'Whereas this epistle', followed by
 high sounding expressions of sincerity or humility, called
 فوجي or فوجي پوجي *puji-puji-an* 'compliments', with the
 name, address, and titles of the person addressed, and of the
 sender. The opening of the subject matter of the communi-
 cation is marked by such words as أما بعد ^ء*amma-bàdu*, or
 وبعدها ^ء*wabàdān*, but commonly written وبعده *wabaàdah*
 meaning 'after, and now, furthermore,' to which the Malays
 often add superfluously كمدين *k'mdi-yan* 'after'. The
 date comes last, and the end of the letter is marked by such
 expressions as تمة الكلام *t'mmatul-kalām* 'the end of the
 discourse or writing'.

SECTION XIII.

SYLLABLES.

77. هجاء *hijā* or ايم *e-ja* signifies 'letter of the Alphabet', and in Malay also 'syllable', and مئجج *m'ng-eja* or مئججاء *m'ng-heja* 'to divide into its component parts, reduce to orthography, write or spell a word'.

78. Every syllable must begin with a حرف برپارس *huruf b'r-ba-ris*, whether it be a strong, or a weak letter, ex., کات *ka-tā* 'to say', بسر *b'sar* 'large', اوبت *o-bat* 'medicine', يمتون *yam-tu-wan* 'ruler', ورت *w'rta* 'news'. The only exception to this rule is when such a letter is deleted, and its place is taken by همزة *hamzah*.

79. Those words, in which a long *ā* alone forms the initial syllable, as in اير *a-y'r* 'water', look at first sight like exceptions to this rule, but are not so in reality, for, as we have seen (Par. 52.), the *ā* should bear the mark مدده *maddah* (~) indicating that it is equal to two *alifs*, the first برپارس *b'r-ba-ris* and the second حرف مدده *huruf madd*, and the word being equivalent to اير or هاير.

80. The almost invariable omission by the Malays of the vowel signs, and orthographical marks, has led to the latter form being adopted for a large number of words, such as هاري *ha-ri* 'day', هالو *ha-law* 'to drive', and a very common substitution of *h* for *ā* movable, as in هيل *he-la* 'to draw', هولو *hu-lu* 'head', and many words are written indiscriminately either way, as ايم *a-yam* or هايم *ha-yam*

fowl', اولت *u-lut* or هولت *hu-lat* 'worm, maggot'
 ائت *unta* or هئت *hunta* 'camel'.

81. It has been stated that every Malay syllable must begin with a حرف برپارس *huruf b'r-ba-ris*, and in those words beginning with ١ it is absolutely necessary, for the purpose of writing derivatives correctly, to discriminate between الف برپارس *alif b'r-ba-ris*, and الف مد *alif madd*. The ١ marked with ˘ is equivalent to two *alifs*, the first *b'r-ba-ris* or a mere fulcrum to carry the vowel فتحة *fat-hah*, the sound of which is prolonged by the second ١. Custom forbids the use of همزة *hamzah* before الف مد *alif madd* as an initial, yet such a practice would tend to perspicuity, and obviate any difficulty as to spelling, when a particle is prefixed; thus if instead of أجر *a-j'r* 'teach', were written عَاجِر, it would lead at once to the derivative مَعْتَاَجِر *m'ng-a-j'r* 'to teach', in which the ˘ is omitted. (But see Appendix A).

82. An *alif* initial, and not marked, nor supposed to be marked, with ˘, is برپارس *b'r-ba-ris*, and may carry either of the vowel signs. In this case, as we have seen (Par. 60.), Malays call it همزة *hamzah*, and it should bear that mark, as in أَرْتِي *arti* 'sense, signification', أَشْنَى *'ngga* 'to refuse', اُنْتَنج *untong* 'profit, gain', اِنچِيء *incke* 'Mr.' اُنچِق *unjok* 'to show, point out.' Now to follow out the idea of replacing اَ by ع, we have in the latter instance عُنچِق and this leads at once to the correct derivative

مَنْجُوقِ m'ng-unjok, and it will be observed that the ء retains the vowel sign, which the ا had in the radical word.

83. It will be seen, therefore, that ا and ء are of equal value, but they cannot be used indiscriminately. ا can in general only be used as initial in a radical word,* and when a particle is prefixed (other than د di, بر b'r, بل b'l, تر t'r, ثر p'r, or قل p'l) it disappears, and its place is taken by ء, thus from اَمَاطَ ampat 'four' is formed كَمَاطَ ka-ampat 'the fourth'; from اَمَاطَ umpat 'calumny' مَعْمَاطَ m'ng-umpat 'to calumniate'; and from اَنْجَقَ injak 'trampled, trodden down' مَعْمَنْجَقَ m'ng-injak 'to trample down'. This explanation also accounts for the elision of ا as in سَوْرَاحْ s'-o-rang 'a person', &c., as noticed above (Par. 62).

84. It has been before observed that custom allows the retention of ا when following the particles د di, بر b'r, بل b'l, تر t'r, ثر p'r and قل p'l, as in بَرَاوَلَهْ b'r-o-leh 'to possess,' etc., but even these will be found at times in the older works written with ء, as بَرَعَوَلَهْ and it would appear to be more systematic so to write them.

85. From these remarks, it will be obvious that every vowel sound must be borne upon a letter, or mark representing the elision of a letter, and there are three letters, and one mark, which can be used for this purpose, and the sounds

* Compare however end of Par. 55.

of which are practically (and in the case of two of them, أ and ع, entirely*) imperceptible. The letters are الف بربارس أ alif b'r-ba-ris, ع ain, and ه هزة ع h, and the mark is هزة ع hamzah. Each of these may carry any of the vowel signs and sounds, and one or other must be employed whenever it is necessary to represent a vowel sound, not borne upon one of the letters which has a definite and distinctive sound. It has been already pointed out that ع is but an abbreviated ع ain.

86. Syllables are divided into two classes, open, and closed syllables. It is customary to make a third class, that of mixed syllables, but this does not appear necessary for the purposes of this work.

87. An open, or pure, syllable is one terminating with an open vowel sound; of this nature are the syllables of كات ka-ta 'to say', تيك ti-ga 'three', بناس bina-sa 'destroyed' تيرو ti-ru 'copy', بواي buwa-ya 'crocodile'. It may be either long, like the penultimates in these examples, or short, like the remainder. Beyond the case of the coalescence of a vowel sound with the weak letter quiescent, and forming حرف مد ḥuruf madd, there is no certain indication whether the syllable be short, or long. An open syllable penultimate is usually long, but from this must be excepted:—

1st.—Syllables having the vague or uncertain sound ' as

* Many Malays who have studied Arabic contend that hamzah like ain indicates a guttural pronunciation. This, though true in many instances of its application in Arabic, is not correct as regards Malay. The contention, however, affords a good example of the disadvantage of the indiscriminate adoption of a foreign system of orthography, and of the errors likely to arise if definite rules for its adaptation are not laid down.

in كئل *k'nal* 'to recognize', بتل *b'tul* 'correct', تلہ *t'lah* 'past', منغ *m'nan* 'win', لبہ *l'bih* 'more', گرق *g'rak* 'move, stir', قنت *p'nat* 'tired', سلم *s'lam* 'dive', دم *d'mam* 'fever', جرت *j'rat* 'noose', ترس *t'rus* 'through', بکس *b'kas* 'imprint, foot-mark', قرت *p'rut* 'belly', بلہ *b'lah* 'split', لمہ *l'mah* 'weak', سکم *s'kam* 'husks, chaff', مرق *m'rah* 'peacock', سدغ *s'dang* 'whilst', سنغ *s'nan* 'in peace, in comfort, well off', تشغ *t'pong* 'flour', and ددق *d'dak* 'meal, the broken grain of rice'. (As noticed above Par. 16).

2nd.—Words originally monosyllabic, but to which, in accordance with the tendency of the language, a second syllable has been prefixed, as in امس *mas* from مس *mas* 'gold', هلي *h'lay* from لي *lay* 'fold', هلاغ *h'lang* from اغ *lang* 'kite, hawk'.

3rd.—Certain foreign words, such as مالکي *ma-ligay* 'palace', مانکم *ma-nikam* 'rubies, precious stones', کارن *ka-rana* 'for, on account of'. The tendency is, however, to assimilate such words to the Malay, and the latter is now commonly written کران *kara-na*.

88. An open syllable ultimate is generally short, nor are the cases, in which (as noticed above, Par. 46) modern custom allows the use of the quiescent weak letter final, as a substitute for the vowel sign, exceptions to this rule, as in تیفو *ti-pu* 'to deceive', قادو *pa-du* 'solid', سربو *s'rbu* 'to surprise', برهنتي *b'r-henti* 'to stop, be stationary', براني *b'ra-ni* 'bold', بنچي *binchi* 'to hate, abhor'. But when the

penultimate has the indefinite vowel ' open, the ultimate is generally long (*see* Par. 47).

89. A closed syllable is composed of two letters, the first having a vowel sign, and the second rendered mute by جزم *jazm*. Of this nature are both syllables of تَمَطَّتْ *t'mpat* 'place', طَعَنَلْ *panggil* 'to call', فَندِي *pınday* 'clever', كَرْبَو *k'rbaw* 'buffalo', اَنْتَقْ *antok* 'drowsy', اَمْبِنْ *umbun* 'dew', the first in تَنْتُو *t'ntu* 'certain', بَغْسْ *bangsa* 'nation, race', the second in اَيْكَتْ *i-kat* 'bind', and بُوْجُقْ *bu-jok* 'flatter, soothe, persuade'.

90. No closed syllable in a native Malay word should have a letter of prolongation of sound, or حَرْفُ مَد *huruf madd*.* The breach of this rule is the most common cause of discrepancy in Malay spelling. Two words, however, are almost always written with the letter of prolongation of sound, viz., ثُون *puu* 'also', and دَان *dan* 'and', but even these will be found in the older writings ثُن and دُن, and more correctly, for there is nothing in the pronunciation to justify the modern innovation. The rule, as above stated, refers to the native words only; in those of foreign origin, the weak letter quiescent is often found in closed syllables, whether for the purpose of defining the vowel sound, as in تِيَه *teh* (Chinese) 'tea', or in accordance with the spelling of the language from which such words are drawn, as in اِسْلَام *islām* 'Islam', رَسُول *rasūl* 'apostle', اَمِيْن *āmīn* 'Amen, so be it', and many

* A little careful study of the Malay pronunciation will be conclusive of the correctness of this rule when such letter is compared to the *madd la-zim* of the Arabic.

others. شهد نمان دان سرك اكن بالسك *shahīd (Ar.)*
nama-ña dan sūrga (Hind.) akan ba-las-ña 'they shall be
 called martyr, and heaven shall be their reward'.

91. Custom allows the use of one, or even both, the weak letters in the case of certain diphthongs, and it might be considered that such words consist of two, rather than one syllable, as in the instance above given (Par. 41.) جاوه *jawh* 'far'. This appears to be the opinion of FAVRE, who writes it *jawuh* (though he adds the alternative spelling *jāuh*), and if his explanation could be accepted, it would obviate any breach of the rule as to closed syllables, and simplify the formation of derivatives. Thus by the application of the particle عي *i* (in accordance with the rules, which we shall proceed to deal with under the head of 'Suffixed Particles'), he would have جا *ja*, the first syllable, loose its letter of prolongation of sound ل, and would divide the second syllable وه *wuh*, giving the و another و, as letter of prolongation of sound, and causing the ه to unite with the particle, and form with it a separate syllable هي *hi*, منجروهي *m'n-jawū-hi*. This may be well as a theory, but it is not consistent with the practice of the Malays themselves, nor does the pronunciation justify the treatment of these words as dissyllables in this manner.

92. Malays appear to pronounce them as monosyllables, and generally to subject them to no change by the application of suffixed particles, except that, with the particles عن *an* and عي *i*, they exchange a final ق, if the word ends with

that letter, for ك, and consider the جزم *jazm* removed from the final letter. The words of this class, at least those which commonly receive particles, are few in number, the chief being باقى *bayk* 'good', جاوه *jawh* 'far', لاوت *lawt* 'sea', لاين *layn* 'other', ماین *mayn* 'sport', and نایق *nayk* 'to ascend', which Malays write in their derivative forms, as in ممبايكي *m'm-bay-ki* 'to repair', منجاوهي *m'n-jaw-hi* 'to recede' (Fr. éloigner), لاوتن *law-tan* 'seas', ملاينکن *m'layn-kan* 'except' (or ملينکن), برلاينن *b'r-lay-nan* 'difference', فرماينن *p'r-may-nan* 'sports' (or فرمينن), کذاينکن *ka-nay-kan* 'the mounting'; and this appears to be the orthography recognized by MARSDEN (who considered them monosyllabic), though both ماین, and ميدين, appear in his Dictionary, as also ملينکن (and this is the way this word is perhaps more commonly written). These words must therefore be treated as exceptions, and their orthography would seem to demand that the 3rd and 4th letters in the radical should be considered as لاين لاوت جاوه بايق *b'r-jazm*, as لاين لاوت جاوه بايق *b'r-jazm*, as لاين لاوت جاوه بايق. The second letter would appear, by the pronunciation, to be حرف مد *huruf madd*, but to be simultaneously used as حرف بربارس *huruf b'r-ba-ris* to support the second long vowel. The Malays do not appear to have settled what sign should properly accompany this second letter, but it is evident that, failing its being followed by ع as mentioned above (Par. 41), something is necessary to distinguish words of this nature from those, in which similar letters occur, without forming a diphthong, as قاوغ *pa-wang*

'a hunter', *pa-yong* 'an umbrella', *pa-yah* 'difficult', *ja-wa* 'Java', &c., or *sawh* 'anchor', from *sa-wah* 'paddy field'. We have seen that in some instances Malays have obviated the difficulty by making the words bisyllabic, as *ta-hu* 'to know', *ma-hu* 'to want', and instances are met with in which ع *ain* is used to support the second vowel *maka i-ya pun ma-ñ-lah ma-so aga-ma islām* 'and he was desirous of entering the religion of Islam'.

93, It was at one time considered, and enunciated as an infallible rule, that 'there is no word in the Malay language consisting only of short pure syllables', and that 'when all the syllables are open, one must contain a حُرُفٌ مَدَّةٌ *huruf madd*'. If this proposition be accepted as correct, and we think that theoretically it should be so, then it is necessary to account for the spelling of the words *ada* 'to be', *pada* 'at', *maka* 'now', *apa* 'what', *d'ri* 'from', *agama* 'religion', *s'gala* 'all', *atama* 'chief, principal', *suka* 'joy', *duka* 'grief', *chita* 'sensation', &c., and to obviate a breach of it, the final letter must in each case be considered as accompanied by the sign تَشْدِيدٌ *t'shdid*, making these words equivalent to *adda*, *padda*, *makka*, *appa*, *d'rri*, *agamma*, *s'galla*, *atamma*, *sukka*, *dukka* and *chitta*, respectively. Modern practice has removed the difficulty with regard to some of them, by making them conform to the general practice, and placing a حُرُفٌ مَدَّةٌ *huruf madd* in the

penultimate, thus it is more common now to find اَكْم , اَتَم , سَوَك , دَوَك , and چیت , but *d'rri*, when alone, is less correctly written دري and the remainder have not been changed. We have seen that the Malays rarely use the تَشْدِيد *t'shdīd*, and it is in fact a refinement hardly applicable to Malay, but if the rule be not accepted, then it must follow that a short open syllable may have the accent, as in سَدَة *sūdah* 'finished', جِكْوَر *jī-kālaw* 'if', سَكَل *s'gāla* 'all', which seems an impossibility, but all difficulty would be obviated by the employment of تَشْدِيد *t'shdīd*, rendering the words equivalent to *sud-dah*, *jikallaw*, and *s'galla*. Malays pay little attention to such niceties of distinction, though they recognize that the penultimate in such words cannot have a حَرْفٌ مَد *huruf madd*. In the abbreviated forms of جِكْوَر *jikalaw* viz., *kalaw* and *jika*, the former is, however, usually written with an ا , كَالَو *ka-law*, but ي is not used in جِك *jika*. As a corollary to the rule stated at the beginning of the Paragraph, might be added :—'there is no word in the language consisting only of *long* pure syllables' (compare Par. 46). The only difficulty in the case of this rule would be where the two long vowels are joined in a diphthong (compare Pars. 41 and 91), but it has been already observed that the words in which this takes place are more in the nature of monosyllables.

SECTION XIV.

PREFIXED PARTICLES *

94. The prefixed particles may be thus arranged :—

CLASS 1.— م *m'* with its euphonic changes مَع *m'ng*, مَن *m'n̄*, مِ *m'n*, and مِم *m'm*. And ث *p'* with its changes ثَع *p'ng*, ثَن *p'n̄*, ثِن *p'n*, and ثَم *p'm*.

CLASS 2.— ك *ka*, and س *sa* or *s'*.

CLASS 3.— د *di*, ر *b'r* بَل *b'l* or ب *b'*, تَر *t'r* or ت *t'*, ر *p'r* قَل *p'l* or ث *p'*, ك or كَو *ku*, and كَو *kaw*.

CLASS 4.— اَل *'l, ul, il, or al.*

95. From the number of changes, which the particles م *m'* and ث *p'* undergo, according to the initial letter of the radical to which they are prefixed, and their effect upon such initial letter, they are the most important from an orthographical point of view. Though appearing somewhat complex, these changes in reality present little difficulty, for, as soon as the ear is accustomed to the Malay sounds, the tongue forms most of the derivatives correctly by natural selection.

96. The following are the rules which govern these changes, as formulated by FAVRE; they are based upon his Natural Alphabet of the language, as given in Tables VII and VIII above, to which the reader should refer. It must be remarked that the euphonic changes of these particles consist in the addition of the nasal letters.

* See note under Section XV. Par. 113.

RULE 1.—Take the nasal of the same class as the initial of the radical, and,

RULE 2.—If the initial letter of the radical be hard, delete it (but if soft, retain it).

RULE 3.—If the initial letter of the radical be a nasal, liquid, or semivowel, use the particles م m' and ف p' .

RULE 4.—When the radical commences with a vowel sound, or ه h , use the nasal غ ng .

RULE 5.—With the sibilant س s , take the nasal ن n , and delete س s .

N. B.—With the palatal class, the nasal ن n of the dental class is more commonly used than ن n , and in this case, the hard چ ch is preserved.

97. The application of these rules will be seen in the following examples:—

کات	<i>ka-ta</i> 'say'	مغات	<i>m'ng-a-ta</i> .
گارس	<i>ga-ris</i> 'scratch'	مگگارس	<i>m'ng-ga-ris</i> .
غارغ	<i>nga-rung</i> 'grumble'	مغارغ	<i>m'-nga-rung</i> .
چہاری	<i>ch'ha-ri</i> 'seek'	منچہاری	<i>m'n-ch'ha-ri</i> .
جاک	<i>ja-ga</i> 'watch'	منجاک	<i>m'n-ja-ga</i> .
پال	<i>ña-la</i> 'flame'	مپال	<i>m'ña-la</i> .
تارہ	<i>ta-roh</i> 'place'	منارہ	<i>m'na-roh</i> .
دغار	<i>dengar</i> 'listen'	مندغار	<i>m'n-dengar</i> .
منتی	<i>nanti</i> 'wait'	مننتی	<i>m'nanti</i> .
ٹوکل	<i>pu-kul</i> 'beat'	مموکل	<i>m'mu-kul</i> .
بورو	<i>bu-ru</i> 'hunt'	ممبرو	<i>m'm-bu-ru</i> .

ماسق	ma-sok 'enter'	ماسق	m'ma-sok.
راب	ra-ba 'feel'	مراب	m'ra-ba.
لاري	la-ri 'run'	ملاري	m'lu-ri.
ورت	w'rta 'news'	مورت	m'w'rta.
أشكت	angkat 'lift'	مأشكت	m'ng-angkat.
ادو	a-du 'complain'	مأدو	m'ng-a-du.
أيكيت	i-kut 'follow'	مأيكيت	m'ng-i-kut.
أوقه	u-pah 'wages'	مأوقه	m'ng-u-pah.
هيلير	hi-lir 'flow'	مأهيلير	m'ng-hi-lir.
سنگك	sangka 'imagine'	مأسنگك	m'ñangka.
ساكت	sa-kit 'sick'	مأساكت	m'ñakit.

98. These illustrations are equally applicable to the particle ف *p'*. Exceptions to these rules will be found, but even in such cases, it is usually not incorrect to form the derivative in accordance with them, or, either the words will be found to be of foreign origin, or to have undergone some change in the Malay itself, thus:—
 مأمثياعي *m'm-puñā-i* 'to own' from فون *pu-ñā* 'own', the latter is a contraction of امفون *ampu-ñā*, of which the derivative, according to the above rules, would be مأمفون *m'ng-ampuñā-i*, containing three nasal sounds in the first part of the word, and the deletion of that of a different class seems to follow naturally. Further exceptions consist of, (1) the retention of the hard initial of the radical, (2) the deletion of the soft initial of the radical, (3) the employment of the nasal غ *ng* before

و *w*. The latter is explained by the و *w* at times in foreign words, partaking of the nature of an aspirate, as in the English 'which'.

99. The following is a further explanation of the employment of these particles :—

من *m'n* may precede words with the initials ج *j*, چ *ch*, and د *d*, as in منجاءو *m'n-ja-mu* 'to feast' منچابت *m'n-cha-but* 'to pluck out', منديده *m'n-di-deh* 'to boil'. It sometimes precedes ت *t*, as in منديته *m'n-ti-tah* 'to order'.

مع *m'ng* is used before a vowel sound, an aspirate, and the letter گ *g*, as in معتاجر *m'ng-a-j'r* 'to teach', معزوفه *m'ng-u-pah* 'to hire', معهمشيري *m'ng-hampi-ri* 'to approach', معضرکن *m'ng-hadl'r-kan* 'to make ready', معنفاي *m'ng-g'na-pi* 'to complete'. The ل initial should be omitted in all cases, except when it should, in the radical, bear the مده *maddah*, and its elision is better marked by ع *ng-antok* 'to doze, sleep', معديدر *m'ng-i-dar* 'to revolve', but if the ل should properly bear the mark in the radical, this mark is, according to Malay custom, omitted, but the ل is retained, and it would seem more correct that it should be preceded by ع *ng-*, and so from الک *a-ku* 'I' is formed معاکو *m'ng-a-ku* 'to acknowledge'. We shall see later that, by the application of suffixed particles, the initial ل may lose its مده *maddah*, and the suffixed particle having removed one half of the duplication indicated by this mark, the prefixed particle disposes of the remainder, leaving only ع in its place, hence we find فغاکوعن *p'ng-aku-an* 'acknowledgment'.

The principle of this has been before explained (Pars. 81-3). Malays frequently omit also the *ʔ* initial, and mark its elision by ع, but this seems less correct, thus from هابس *ha-bis* is formed معذابس *m'ng-a-bis* 'to finish' (see Appendix A).

م *m'm* precedes the letter ب *b* as in مبابير *m'm-ba-y'r* 'to pay', ممبرونه *m'm-bu-noh* 'to kill', and sometimes though more rarely ف *p*, as in ممشيله *m'm-pi-leh* 'to choose'. This is the form of the particle which is used when the radical has already received the prefix ثر *p'r*. فانتك ماسق معذادف كباوه دولي ممشرمبهكن حال ايت *pa-tek ma-sok m'ng-a-dap ka-ba-wah du-li m'm-p'r-s'mbah-kan hāl i-tu* 'I come to your Majesty's feet and respectfully communicate the circumstance'.

م *m'* precedes the letters ر *r*, ل *l*, م *m*, ن *n*, و *w*, and ن *ñ*, as in مروسق *m'ro-sak* 'to break, spoil', ملنقس *m'lintas* 'to pass through', ممتيكن *m'mati-kan* 'to put an end to', مننتي *m'nanti* 'to wait', مورتاكن *m'w'rta-kan* 'to publish', and مپايي *m'ña-ñi* 'to sing'. It sometimes occurs before the soft aspirate ʔ, as in مهيل *m'he-la* 'to draw, drag'. معثلوركن *m'ng-alu-war-kan* 'to turn out' is no exception, for it is not immediately formed from the radical لور *lu-war* 'outside', but from its derivative كلور *kalu-war* 'to the outside', the initial ك *k* being, as we have seen, dropped on the application of مع *m'ng*.

100. When the initial of the radical is ت *t*, that letter is dropped, and من *m'n* is used, the ن *n* taking the

vowel sound of the deleted letter of the radical, thus from *تَوَلَّع* *to-long* is formed *مَنَوَلَّع* *m'no-long* 'to aid', from *تَوَرَّت* *tu-rut* *مَنَوَرَّت* *m'nu-rut* 'to follow', from *تَرَجَن* *t'rjun* *مَنَرَجَن* *m'n'rjun* 'to leap down', from *تَغَكْس* *tang-kis* *مَنَغَكْس* *m'nang-kis* 'to parry, ward off'.

When the initial of the radical is *س* *s*, that letter is dropped, and *مَن* *m'n* is used, the *ن* *n* taking the vowel sound of the deleted letter of the radical, thus from *سَمَّيْ* *sampay* is formed *مِمْيْ* *m'nampay* 'to arrive', from *سَوْرَة* *su-roh*, *مِیَوْرَة* *m'nū-roh* 'to order'. This modification sometimes occurs with *ج* *j* and *چ* *ch*, but less correctly, as in *چَوچَق* *p'nū-chok* 'a fork', from *چَوچَق* *chu-chok* 'to prod, pierce'. A derivative already formed with the particle *س* *s* is subject to a similar change, thus from *رُوْث* *ru-pa* 'form, appearance', *سَرُوْث* *s'ru-pa* 'alike' (lit. 'one form') is obtained, *مِیروْثاکن* *m'n'rupa-kan* 'to render alike'.

When the initial of the radical is *ک* *k*, that letter is dropped, and *مَنَک* *m'ng* is used, as in *مَنَکْیَکْس* *m'ng-i-pas* 'to fan', from *کِیْکْس* *ki-pas* 'fan'. We have already explained why the marking of the deletion of *ک* *k* by *ع* is recommended. It is used for this purpose by the translators of the Bible, but is said not to occur in any recognized native composition. The *ع* is, however, found in some old writings in a sense analogous, namely, the insertion of a vowel sound after this particle, as *مَنَکْهَوَعِی* *m'ng-'-tahu-i* 'to know', *فَعَلَتْهَوَعَن* *p'ng-'-tahu-an* 'knowledge'. (See Appendices).

101. The elision of ك *k* from the radical sometimes occasions a curious ambiguity in a derivative, by making it assume the identical form of another derivative, the initial of which is ا; thus, from كَارِغ *ka-rang* 'to compose, indite', and اَرِغ *a-rang* 'charcoal', the derivative, فَغَارِغ *p'ng-a-rang* may mean either 'the author of a book', or 'a charcoal maker'.

102. There only now remain to be noticed the letters expressing a foreign element. The Malay's have a tendency to assimilate such letters to the sounds of their own language, and to apply the particles in the same, according to the sound to which such foreign sound is assimilated, and hence when different persons apply different values to these foreign letters, the result may be that they apply different forms of the particles. Approximately the particles are applied as follows:— ث being pronounced like *s* forms ن *n̄*, as in مِثَابِتْكَن *m'ñā-bit-kan* 'to prove, substantiate', but مِثَابِتْكَن *m'n-thsa-bit-kan* is met with. ح *h* being an aspirate takes مَغ *m'ng*, as مِثْكَمْكَن *m'ng-hukum-kan* 'to sentence'. خ *kh* takes مَن *m'n*, as مِثْخَتْكَن *m'n-khatan-kan* 'to circumcise,' but مِثْخَبْرْكَن *m'khabar* 'to recount' is met with. ذ *dz* and ز *z* take مَن *m'n*. ش *sh* is sometimes changed to ن *n̄*, as in مِثْهَيْدْكَن *m'ñahīd-kan* 'to bear witness, publish', but مِثْشَرَطْكَن *m'n-sharat-kan* 'to reduce to rule, or law' is met with. ص *s* ذ *dl* ط *t* and ظ *tl* take مَن *m'n*. ع *ain* and غ *ghr* take مَغ *m'ng*. ف *f* takes مَم *m'm*. And ق *k* takes مَغ *m'ng*.

مَعْتَبِرِي دَان مَعْتَل دَعْن مَعْتَبِرُون دَان مَعْتَل يَح سَمْعَرَن
m'ng-tahu-i dan m'ng-'nal d'ngan p'ng-tahu-an dan p'ng-'nal
yang s'mporna 'to know and remember with perfect know-
 ledge and recollection'.

103. There are a number of Malay words, really deriva-
 tives, but of which the radicals have been lost, notable among
 them are مَآكِن *ma-kan* 'to eat', and مَاتِي *ma-ti* 'die',
 from the Javanese طَاكِن *pa-kan* 'food', and طَاتِي *pa-ti*
 'death'. In forming derivatives from them there is no
 exception to rule.

104. The particles ك *ka*, and س *sa* or *s'*, cause
 no change in the orthography of the word to which they are
 prefixed, except the elision of أ *alif* بَرَبَارِس *b'r-ba-ris*,
 and its replacement by ع, as already noticed (Par. 62),
 but if ل should properly bear the mark َ, that mark is
 lost in the derivative, but a ع is employed before the
 ل. We have already remarked (Par. 99), that the ل of
 the radical may lose its َ, by the application of a suffixed
 particle (and see Par. 115 etc., below), in which case it
 remains بَرَبَارِس *b'r-ba-ris*, and is liable to be deleted by
 the application of these particles.

105. According to modern usage the particles د *dā*
 بَر *b'r*, بَل *b'l*, تَر *t'r*, طَر *p'r*, قَل *p'l*, ك *ka* or كُو *ku*, and كَو
kaw, cause no change in the orthography of the word to
 which they are prefixed, but in some older writings they are
 found to cause similar changes to those noticed in the case of
 ك *ka* and س *sa* or *s'*.

106. ال *al* is the Arabic definite article. It is joined to the word it precedes, but is only used in Arabic phrases, and, in general, causes no change in the orthography of the word to which it is prefixed. When two nouns are joined by the sign *وصله* *waslah* being applied to the ل of this particle, we have seen that the ل is rendered mute, and the final vowel of the first word unites with the ل of the particle, ex.: شَرِيفُ الْأَصْلِ *shari-ful as'l* 'noble race, or lineage'.

Which vowel this should be, depends upon the case of the first noun, and if nominative it is ' u, if genitive i, and if accusative a, thus:—

Nom. أَمِيرُ الْمُؤْمِنِينَ *ami-rul-mu-mini-na* 'Commander of the Faithful'.

Gen. أَمِيرِ الْمُؤْمِنِينَ *ami-ril-mu-mini-na* 'of the Commander of the Faithful'.

Acc. أَمِيرَ الْمُؤْمِنِينَ *ami-ral-mu-mini-na* 'Commander of the Faithful'.

This will explain also why the name *عبدالله* is pronounced *Abdullah* meaning 'Servant of God'. Further, if the initial of the second noun be a solar letter, the sound of the ل *l* is also lost, and the solar letter is doubled; as in *كِتَابُ النَّبِيِّ* *kita-bunnabi* 'book of the prophet'. It is a general rule in Arabic Orthography, that, when a letter is rejected for the sake of an abbreviation, the following letter receives a *تسديد* *t'shdid*, and some writers have applied this rule to the prefixes in Malay (see Appendices). Some remarks upon the particle ال *al* will be found in Pars. 58 and 59, but if the reader

desires further information, he must consult an Arabic grammar.

107. The word **يڻ** *yang* 'which, who, the', is often joined to a word following it, and occasionally to one preceding it, but it causes no change in the orthography. The practice is mere capricious license of the pen, and this word cannot be considered as a particle. The words **دان** *dan* 'and' and **لاڻي** *la-gi* 'more', when occurring together, are also commonly joined, **دانلاڻي**.

108. The particles **بر** *b'r*, **تر** *t'r*, and **ڦر** *p'r*, sometimes drop the **ر** *r* (see Appendices), but no rule can be laid down; the deletion seems optional, except when the initial of the word is **ر** *r*, or is immediately followed by that letter. The omission occurs much more frequently in speaking than in writing. The commonest instances are before the letters **س** *s*, **ڦ** *p*, and **ل** *l*, ex. gr., **دڦسرتاڪن** *di-p'-s'rta-kan* 'accompanied by', **ڦلياڻ** *p'laya-ran* 'voyage', **بڦرڻ** *b'p'rang* or **برڦرڻ** *b'r-p'rang* 'to light', and when two of these particles are prefixed, the first drops the **ر** *r*, as in **بڦرسمبهڪن خبر** *b'-p'r-sambah-kan khabar* 'to communicate intelligence', **تڦرالس** *t'-p'r-a-las* 'founded'.

109. The instances in which **بر** *b'r* and **ڦر** *p'r*, exchange the **ر** *r* for **ل** *l* are very rare. Examples:—**بلاجر** *b'l-a-j'r* 'to receive instruction', **ڦلاجارن** *p'l-aja-ran* 'school', **ڦلبهاڻي** *p'l-b'ha-gi* 'division' (but with this radical, if the particle be **بر** *b'r*, the change does not take place **بربهاڻي** *b'r-b'ha-gi* 'to be divided'), **بلانتار** *b'lanta-ra* 'a waste, desert, trackless forest'.

110. In the study of Malay, the student may find some difficulty with regard to two of the prefixed particles. As shown above, there are two particles which begin with the letter ف *p*, and each undergoes euphonic modifications, the one ث *p'*, ثَغ *p'ng*, ثَن *p'n̄*, ثَن *p'n*, or ثَم *p'm*, and the other ثَر *p'r*, ثَل *p'l*, or ف *p'*. Now the meanings of these particles are widely different, but in one of their modifications, ف *p'*, their forms may coincide, and they are at first difficult to distinguish. As, therefore, the correct spelling depends upon the meaning, an explanation of the latter will not be out of place, but will be mainly limited to the only instance in which it would be pardonable that confusion should occur, viz., in derivative nouns. To distinguish the particles they will be called ثَغ *p'ng*, and ثَر *p'r*. (See Appendix B).

111. ثَر *p'r*, in general, marks the subject of the action expressed by the radical word, or, the receipt of such action or, the place of such action, whilst ثَغ *p'ng* gives the agent by whom the action is performed, the instrument used, or the faculty, the former partaking of a neuter, or passive, and the latter, of an active signification; and corresponding to nouns formed from a verb in English, by adding 'or' 'er', as 'consignor', 'seller', &c., as the former (with ثَر) do to similar nouns, formed by adding 'ee', as 'consignee', 'bailee'. If, in addition to the prefix, the derivative take the suffix عن *an*, then a noun is formed, analagous to a participial noun in English, in the case of ثَر *p'r*, corresponding to that formed from the past participle, as 'the taught', and in the case of

تُعْج *p'ng*, from the present participle, as 'the teaching',
 Thus, from اَجْر *a-j'r* is formed مُعْجِلْجَر *m'ng-a-j'r* 'to teach',
 بِرْاَجْر *b'r-a-j'r*, or بِلْاَجْر *b'l-a-j'r* 'to receive instruction'
 (hence often translated 'to learn'), تُعْجِلْجَر *p'ng-a-j'r* 'the
 teacher', ثَلْاَجْر *p'l-a-j'r* 'the pupil, recipient of instruction',
 تُعْجِلْجَارِن *p'ng-aja-ran* 'the teaching', ثَلْاَجَارِن *p'l-aja-ran*
 'the taught (matter), the subject of instruction', and, as we
 have seen, 'the place of the action, school'. And so, from
 بُونَه *bu-noh* 'to kill', قُمْبُونَه *p'm-bu-noh* 'a murderer',
 قُتْرِبُونَه *p'r-buno-han* 'the killed'. From بُوْرُو *bu-ru* 'to
 hunt' قُمْبُوْرُو *p'm-bu-ru* 'hunter', قُمْبُوْرُوْعِن *p'm-buru-an* 'the
 hunting', قُتْرِبُوْرُوْعِن *p'r-buru-an* 'the hunted, the game, the field'
 اَدَاكَه قَدْ تَمْثَت اَيْن قُتْرَسُغَاَهِن بَاغِي اَوْرَغِيغ بَرْلَه قَدْ قُتْرَجَلَانِن
ada-kah pada t'mpat i-ni p'r-singga-han ba-gi o-rang yang
b'r-l'lah pada p'r-jala-nan-ña 'Is there, in this place, a
 place of call for those who are weary on their way?'

112. In those cases in which the forms of the particles
 coincide, the student must examine the initial of the radical,
 and, if it would have undergone change had the particle
 تُعْج *p'ng* been used, but has not done so, then he will know
 that the other particle is employed. Thus قُتْرَاغِن *p'-p'ra-*
ngan is 'the field of battle', but قُمْرَاغِن *p'm'ra-ngan* is 'the
 battle, the fighting'. And so, قُسْرُوْعِن *p'-suro-han* is 'the
 ordered', but قُتْرُوْعِن *p'ñuro-han* is 'the ordering'. The
 reader is again cautioned, that these remarks apply only
 to derivative nouns, for قُتْر *p'r* also marks one of the
 phases of the verb, whilst تُعْج *p'ng* always indicates a
 noun, and further, that these derivatives are by no means

regular in their formation, but show many exceptions mostly depending upon certain peculiarities in the meaning conveyed by the radical word. It may perhaps assist the reader to trace the meanings of these derivatives to explain that the particle **فَر** *p'r* is in all probability taken from the Sanscrit *pra* (Latin *pro*. French *pour*) and can often be rendered in English by 'for', and hence, **فَرَبُرُون** *p'r-buru-an* is 'a thing, or place, *for hunting*', **فَرَاغَان** *p'-p'ra-ngan* 'a place *for fighting*' **فَرَادُون** *p'r-adu-an* 'a place *for repose*', **فَرَارَاكَان** *p'r-ara-kan* 'a thing *for procession*, a triumphal car'. The same meaning of this particle is traceable through most of the derivatives verbs formed with it. If, in these cases, the radical word itself describes an act, the employment to the particle mostly indicates, that the action does not proceed immediately from the agent, but through, or by, some other agent, or means, not named, thus from **هَمِشَن** *himpun* 'to assemble' is formed **مَمَشَرَهَمِشَن** *m'm-p'r-himpun-kan* 'to cause to assemble (by messengers)'. But if the radical word describes an object, then the derivative verb usually means to do some act, not expressed, or render in a certain state, through, by, or by means of, that object, as **مَمَشَرَانَقَكَن** *m'm-p'r-a-nak-kan* 'to beget, to cause to be with child, or bear'. And so, from **سَمَبَه** *sambah* which means either 'an obeisance' or 'to make obeisance' is formed **فَرَسَمَبَهَكَن** *p'r-sambah-kan* meaning 'to do some act (not expressed) respectfully, or with formal courtesies' and hence it may mean 'to present, tell, offer, or receive &c.' 'to submit'.

SECTION XV.

SUFFIXED PARTICLES.

113. It must be borne in mind that the tendency in the language is to place the accent on the penultimate syllable, whether in the radical, or in the derivative word, and, if the penultimate be an open syllable, the **حرف مد** *huruf madd*, or letter of prolongation of sound, will generally be found there. If, however, in derivative words, the penultimate, or any intermediate syllable, be closed, the long vowel will mostly be found in the open syllable (if any) immediately preceding such closed syllable.

NOTE.—Though prefixed and suffixed particles are freely added to words taken from the Arabic, it is not usual to alter the orthography of the Arabic word in consequence of the application of the particles. Except in the particulars from time to time noted (as in Pars. 29 and 102), it may be taken that such word undergoes no change by their application. The suffixes **عن** *an* and **عي** *i*, however, would render open a closed ultimate syllable, as **حكم** *hukum* **حكمن** *hukuman* 'sentence, decree'.

114. The suffixed particles may be thus arranged :—

CLASS 1.—**عن** *an* and **عي** *i* or **ئ** *i*.

CLASS 2.—**كن** *kan*, **ك** or **كو** *ku*, **م** or **مو** *mu*, **ن** *na*, **ل** *lah*, **ك** *kah*, and **ت** *tah*.

CLASS 3.—**عند** *'nda*, or **عندد** *'ndah*.

115. With regard to **عن** *an*, and **عي** *i*, if the ultimate syllable of the radical be closed, the application of these particles renders it open, and gives it a **حرف مد** *huruf*

madd, homogeneous with the vowel sign of the first letter of the syllable, the closing letter of the syllable loses its **جزم** *jazm*, and is carried on to the particle, forming with it a distinct syllable. Thus from **گنڤ** *g'nap* 'whole' is formed **مڻگنڤي** *m'ng-g'na-pi* 'to complete', from **تڻگ** *tunggang* 'to straddle, sit astride', **تڻگان** *tungga-ngan* 'that which is astride' **سڻل توڻگان کڍا دان کڍي** *s'galu tungga-ngan* (**تڻگان** correct) *ku-da dan kaldai* 'all the horsemen and riders of asses' (lit. 'all those astride of horses and asses'). If the penultimate of the radical be long, it becomes short, and if it have a **حرف مد** *huruf madd*, the same is omitted; thus, from **ماکن** *ma-kan* 'to eat', is formed **مکانن** *makanan* 'victuals'; from **تولس** *tu-lis* 'write, delineate', **توليسن** *tuli-san* 'things delineated, written, drawn', from **ڦاڪي** *pa-kay* 'to use', **ڦاڪيان** *paka-yan* 'clothes, things worn, or used'; from **جالن** *ja-lan* 'to move, proceed', **منڃلاني** *m'n-jala-ni* 'to perambulate', **يڻج کوجلاني اتسن** *yang ku jala-ni a-tas-na* 'whereon I have walked' (*parcouru*), from **دوري** *du-ri* 'a thorn' **دريئن** *duri-an* 'thorny, the fruit of this name', **ڦوهن بوه سڦرت درن دان رنبوتن** *po-hun bu-wah bu-wah s'p'rti duri-an dan rambu-tan* 'fruit trees such as durian and rambutan (lit. thorny fruit and hairy fruit)'. By the operation of this rule, an initial **ا** bearing the mark **مده** *maddah*, loses that mark in the derivative, and from **آڃر** *a-j'r* 'teach' is formed **آڃاري** *aja-ri*; and from **آتور** *a-tur* 'to arrange', **آتورن** *atu-ran* 'arrangement'. It has already been explained (Pars. 55 and 56) how these particles

affect a word, having a weak letter marked with تشدید *t'shdid*, that mark being lost in the derivative word, thus from دیم *dī-yam* 'to dwell, remain, stay quiet' equivalent to دیم is formed کدیامن مانسی *ka-diya-man, mā-nusiya* 'a place of human habitation'. If the ultimate syllable of the radical be open, it should take a حرف مد *huruf madd* homogeneous with its vowel sign, followed by the mark ع. Thus from کات *ka-ta* 'to say', is formed مغلّاتعی *m'ng-ata-i* 'to tell', and قرکّاعن *p'r-kata-an* 'words, speech'; from لاک or لاکو *la-ku* 'action', ملکوئی *m'laku-i* 'to cause to happen', and کلکوئن *ka-laku-an* 'behaviour'; from قوج or قوجی *pu-ji* 'praise' کچجین *ka-puji-an* 'praises, compliments'.

116. It would appear, that in the case of کسره *k'srah* or ضمه *dlammah* final, the همزة *hamzah* might be replaced by the mark تشدید *t'shdid*, and the last mentioned two words might be written کلکوئن *ka-laku-wan*, and کچجین *ka-puji-yan*. This practice is little followed by the Malays, but it seems to have been recognized in some words, such as, کمدين *k'mdi-yan* 'then, after' سکلین *s'k'li-yan* 'all' هلون *halu-wan* 'bow, or prow' and دمکین *d'm'ki-yan* 'such, so,' in which the ع is nearly always omitted. The use of an ل after و as mentioned in the note to Par. 55 is much more common.

117. In radicals of which the ultimate syllable is a diphthong, and which, for the purposes of this work, has been treated as a closed syllable, the same should follow the rule above laid down as to closed syllables, and قاکي *pa-kay*

'to use', become ثكايين *paka-yan* 'clothes, things used'; كيلو *ki-law* 'shining', كلان *kila-wan* 'brightness'. This is, however, not strictly followed by the Malays, and one often finds such spellings as كيلوعن and كلوان *kilaw-an* &c., even in the best writings.

118. Those words containing a diphthong, but consisting of four letters, the first and final being strong letters, and the 2nd and 3rd weak letters, seem, as has been noticed (Par. 92), to undergo no other change, than the carrying of the final letter on to the particle.

N. B.—It must be remembered that there is this difference between عن *an*, and عي *i*, that the former is a closed syllable, and acts as a stop, and the addition of subsequent particles, makes no further change in the orthography of the derivative word to that point, or of the particle itself; ex. gr. قركذاعنموله *p'r-kata-an-mu-lah* 'your words', but that عي *i*, being open, will, if followed by another particle, itself become the accented syllable, and lose its effect upon the ultimate of the radical, so far as the giving it a حرف مد *huruf madd* is concerned. Thus, from كيرم *ki-rim* 'send', is formed معتريمي *m'ng-iri-mi* 'to send' دكريمين *di-kirimi-ña* 'there was sent by him', and from كات *ka-ta* 'say', معتاعي *m'ng-ata-i*, دككاتيله *di-kataï-lah* 'there was said'. It must also be borne in mind that, though the letter ي is usually written when the particle عي is employed, it is so, in accordance with common practice referred to in Par. 46 above, but would appear to be more correctly represented by the sign كسرة

k'srah placed under the final letter, if that letter be employed as a consonant, or under the ع , if the final vowel has become prolonged by حرف مد *huruf madd*, and so, it would seem more correct to write مَعْدُرِيْم than مَعْدُرِيْمِي , and كَدَاء than كَدَائِي , for in these cases it does not appear necessary that the final vowel sound should be prolonged by حرف مد *huruf madd*.

119. There is one more change to be noted as caused by these two particles, viz., that following a syllable closed by ق *k*, this letter is exchanged for ك , thus from كَوْتَق *ko-tok* 'curse' is formed كَكْتَوَكِن *ka-koto-kan* 'curse' (passive), and مَعْدُتَوَكِي *m'ng-oto-ki* 'to curse'. There seems no reason for this change, unless upon the supposition that ك *k* is a definite sound with the Malays, whilst ق *k* final, as used in the primitive words, is indefinite, and often nearly silent and, in that state, unfit to receive a vowel, but the practice is universal. It certainly tends to raise a difficulty for the student, in discriminating between the particles اَن *an* and كَن *kan*, and it is very common in Malay writing to find such words as *ka-bañā-kan* written كَبَايَقَكِن instead of كَبِيَكِن showing that the Malays themselves find a difficulty in distinguishing these two particles, and often render their sentences ungrammatical by such mistakes, for the meanings are widely different; ex. gr., اُرَانَاكِن *p'r-ana-kan* means 'the womb; the offspring, race, the begotten', but اُرَانَقَكِن *p'r-a-nak-kan*, 'to engender, beget, begotten' and اُرَارَاكِن *p'r-ara-kan* means 'procession', but اُرَارَقَكِن *p'r-arak-kan* 'form or carry in procession'. Similar

mistakes are often made with the particle **عي**, and one often finds **ممايكي** *m'm-bay-ki* 'to repair, make good' written **ممبايكي** *m'm-bayk-ki*, which would be meaningless, for there is no such particle as **كي** *ki*.

120. With regard to the particles **كن** *kan*, **ك** or **كو** *ku* abbreviation of **اكو** *a-ku* 'I, me, mine', **م** or **مو** *mu* abbreviation of **كلمو** *ka-mu* 'thou, thee, thine, you, ye your', **ن** *na* 'he, him, his, she, her, they, them, their', **له** *lah* (expletive), **كه** *kah* and **ت** *tah* (interrogative), if the ultimate syllable of the radical or derivative word be closed, these particles cause no change of orthography, but if such syllable be open, but be preceded by a closed syllable, it must take a **حرف مد** *huruf madd*. So far, the rules are simple, and lead to a spelling consistent with the ordinary practice of Malay writers, but when we come to deal with the effect of the application of these particles to radical words, having both the ultimate and penultimate syllables open, some little difficulty occurs. The rule which has met with most approval by European writers, and it is easy to quote from Malay writings in support of it, would seem to be, that the ultimate should take a **حرف مد** *huruf madd* and the penultimate become short and lose its **حرف مد** *huruf madd* (if any), and, if consisting of **آ**, lose the mark **ـ**. The following are examples of derivatives formed in accordance with the above rules:—from **اڤڤات** *angkat* 'lift', **اڤڤاتكن** *angkat-kan* 'cause to be lifted'; from **انق** *a-nak* 'child' **انقك** or **انقكو** *a-nak-ku* 'my child', **انقم** or **انقمو** *a-nak-mu* 'your child', **انقن** *a-nak-na* 'his or their child'; from **ايكت**

i-kut 'follow, accompany', ايكته *i-kut-lah* 'follow', ايكته
i-kut-kah or ايكته *i-kut-tah* 'follow?'; from فنت *pinta*
 request, ask for', فنتاكن *pinta-kan* 'to ask for', فنتاك
 or فنتاكو *pinta-ku* 'my request', فنتام or فنتامو *pinta-*
mu 'your request', فنتان *pinta-ña* 'their or his request'
 فنتاكه *pinta-kah* 'is it a request?', 'is it asked for?'; from
 كات *ka-ta* 'say', كتاكين *kata-kan* 'to say, give out'; from
 جادي *ja-di* 'become' جديكن *jadi-kan* 'to create, cause
 to be'; from كيچو *ki-chu* 'to cheat' *كچورك or *كچورك
kichu-ku 'my fraud', *كچورن *kichu-ña* 'his or their fraud'
 *كچوركه *kichu-kah* 'is it fraud?' The application of the
 rule appears, however, to lead to results, in the latter in-
 stances, which are not quite satisfactory, and which are
 so much at variance with the practice of the Malay writers,
 that it seems necessary, that the rule should be in some
 way modified. But considering that the rule has been
 accepted and confirmed by almost every writer of autho-
 rity on the language, it is with very great diffidence that
 a suggestion is offered, that this treatment of the radical
 words, having both penultimate and ultimate syllables open,
 even though supported by such an authority as MARSDEN, is
 questionable; some instances of such orthography may occur
 in native writings, but they seem to be more theoretic deduc-
 tions than actual phonetic spellings of the words they repre-
 sent. A more feasible deduction from a general study of
 Malay writing, and from the accent given by Malays to such
 derivatives, seems to be that, if the vowel sounds of both

* Questionable.

syllables are homogeneous, the accent is changed to the penultimate of the derivative word, as in **کٲان** *kata-ña* 'he said', **چچون** *chuchu-ña* 'her grandson', **دريں** *diri-ña* 'herself', but that, if the vowels are heterogenous, the radical preserves the **حرف مد** *huruf madd* in the penultimate, unless the sound be that of the vowel **فتحه** *fat-hah*. It is true, however, that the weak letter in the ultimate of the radical is commonly inserted upon the principle stated in Par. 46, but it would seem that this spelling is conventional, and that the weak letter, in the ultimate of the radical, should, notwithstanding the suffix, be still considered as a substitute only for the vowel sign, and not **حرف مد** *huruf madd*. In the following examples the vowels are homogeneous **ايت بارغ فركٲان يٲدٲچان ايت** *ba-rang p'r-kata-an yang di-bacha-ña i-tu* 'whatever words were so read by them', **ايت منغر کات چچون دمکين ايت** *m'nengar ka-ta chuchu-ña d'm'ki-yan i-tu* 'to hear her grandson so speak', **ايت کارن چهاي بولن ايت تيد چهاي درين** *ka-rana ch'ha-ya bu-lan i-tu tiya-da ch'ha-ya diri-ña* 'for the brightness of the moon is not her own brightness', **سرت ممباو بنين** *s'rta m'm-ba-wa bini-ña* 'bringing his wife with him' **دليہٲ قد سسين اد سورغ فرمشوان دودق** *di-li-hat pada sisi-ña ada s'o-rang p'r-ampu-an du-duq* 'he saw by his side (there was) a woman sitting'. But in one phrase we find **کٲان** *kata-ña* and **گونن** *gu-naña*, and in another **رجان** *raja-ña* and **روان** *ru-pa-ña*, these seem to show that a distinction should be made in the case of heterogenous vowels, and it would appear more correct not to employ the weak letter in the

penultimate of the derivative, but to write *ru-paṇa* رُوْطُن . Several educated Malays, who were consulted as to these words, held that the accent should not change in such words as the latter. It is apparently upon this principle that, throughout one entire book, we find the derivatives of *این* *i-ni* 'this', and *ایت* *i-tu* 'that', written *انیله* *ini-lah* and *ایتوله* (*ایتله*) *i-tu-lah*. We would therefore suggest that the student will, by preserving the orthography of the radical, unless the vowels be homogeneous, or the vowel sound in the penultimate be that of *فَتْحَة* *fat-ḥah*, more nearly conform to the practice of the better native writers in the use of these particles, but the books are so irregular, that it is impossible to lay down from them any definite rule, and it may well be doubted whether, if the ordinary colloquial pronunciation be followed, which as often as not shows no change of the accent, when particles of this class are applied, the radicals should not always preserve their primitive orthography. Or, if it be held that the accent changes in some, but not in others, it may be that the vowels *ضَمَة* *ḍammah* and *كَسْرَة* *kisrah* have a greater tenacity than *فَتْحَة* *fat-ḥah*, and compel the latter to give way to them, but, as was remarked earlier (Par. 15) the change of accent (if any) is very slight. But there can be little doubt that the retention of the *حَرْف مَدَد* *huruf madd* in the penultimate of the radical, when derivatives are formed by the first class of particles (*عَنْ* *an* and *عِي* *i*), is unjustifiable, though most Malay writings contain instances of it. The accent is the safest guide, and with these particles it always changes; thus

three suffixed particles, where the first closes the derivative word, *دکٔاکنډانه* *di-kata-kan-ña-lah*. The particles *له* *lah*, *که* *kah*, and *ته* *tah*, are always ultimate.

122. From the foregoing the reader will remark, that the main exceptions to the general rule, as to the accent and *حرف مد* *huruf madd* being found in the penultimate syllable of a word, whether radical or derivative, are caused by the presence of closed syllables, and this should be borne in mind, throughout the comments upon the duplication of the radical, and compound words formed of two radicals.

123. *عند* *'nda* is a suffix applied in the courtly style to terms of relationship, &c. It is probably an abbreviation of *انده* *inda'h* signifying 'rare, precious, uncommon', and this supposition is supported by the fact that these derivatives are often found written with a final *ه* *h* *داتغلہ معذات ایہندہ بندہ بگندہ* *da-tang-lah m'ng-a-dap ayahandah bondah bagindah* 'came into the presence of the royal father and mother'. Its application is sometimes governed by the same rules as the first class of suffixed particles, but in most cases a conventional spelling, with abbreviation, has grown up. Thus, from *انق* *a-nak* 'child' is formed *انکند* *anakanda*, *انقد* *a-nak-da*, or *انده* *anandah*, *دبریں سوسو اکن انکند ایت* *di-bri-ña su-su a-kan anak-anda i-tu* 'she gave her breast to the royal infant', *انقد تگل دشن یتیم* *anak-da tinggal d'ngan yatim-ña* 'the royal infant is left an orphan'. The term *بند* *bonda* 'mother' is a corruption of *ایبو* *i-bu* 'mother' and *ند* *'nda*. *تیاں مناره ایہند دان بند* *tiya-da m'na-roh ayahanda*

dan bonda 'not possessing father or mother' (*ایه* *a-yah* 'father'). From *ادق* *a-dek* 'younger brother or sister' is formed *ادند* *adinda*. From *کاکق* *ka-kak* 'elder brother, or sister' *ککند* *kakanda*. From *ماق* *ma-mak* 'uncle, or aunt' *ممند* *mamanda*. *بگند* *baginda* 'His Highness' is a corruption of *بهگتی* *b'hagīya* 'beatitute, majesty', and the same particle. *سند* *sanda* 'I, we,' appears to be formed by the application of the same particle to *سهایی* *s'ha-ya* 'servant, slave' (but used commonly as a pronoun of the first person). This term, however, is essentially different in its composition from the other instances given; in them, the particle is used as a sort of qualifying adjective to the word to which it is annexed, but in *سند* *sanda* the particle must be taken to apply to the personage addressed, and not to the speaker, and therefore, though *ایهند* *ayahanda* might be translated 'August Father' *سند* *sanda* must be rendered 'slave of the august (person addressed)', and not 'august slave'.

124. It has not been thought necessary to treat the defining words *این* *i-ni* 'this' and *ایت* *i-tu* 'that', as suffixed particles, though, if they follow a radical, the ultimate syllable of which ends in *فتحه* *fat-hah* open, they are usually joined to it, the only change which takes place is that the *l* is omitted, and its elision is marked by *همزة* *ham-zah*, as *راجئیت* *ra-ja-i-tu* 'that king', *راجئین* *ra-ja-i-ni* 'this king', *مریکئیت* *marika-i-tu* 'they, those people'. *یائیت* *ya-i-tu* 'that is to say, that, that is' appears, however, to be a convention.

125. Similarly **پون** *pun* 'also' (but more frequently employed apparently as an expletive) is commonly joined to a word preceding it, but in no case is any change in the orthography of such word caused. As, **ایتنپون** *i-tu-pun* 'thereupon', **ملک ہاریپون قتلہ** *maka ha-ri-pun p'tang-lah* 'the night came on' (lit. 'the day eveninged'), **مک کدوا مریکئیتپون دو دقلہ** *maka kadu-wa mari-ka-i-tu-pun du-duk-lah* 'the two of them sat down', **مک راجپون مشوچقلہ شوکر کئد اللہ** *maka ra-ja-pun m'ng-u-chap-lah shu-kur kapada allah* 'and the king uttered his thanksgiving to God'. And so also, as has been already remarked (Par. 107), **یغ** *yang* 'who, which' is sometimes joined to a word preceding it, as, **اورغیغ** *o-rang-yang* 'person who', but the practice is mere license of the pen, and is not recommended.

SECTION XVI.

INTERPOSED PARTICLES.

126. These have no place in the ordinary Malay construction, but a few words in which they occur, are in common use. They are mostly taken, or imitated, from the Javanese, and must be considered as distinct words for orthographical purposes. They mainly consist of the interposition of a syllable, after the initial of the radical, by means of one of the letters ر *r*, ل *l*, or م *m*, which commonly takes the vowel belonging to the initial of the radical, and the accent, in accordance with the common practice of placing the latter on the penultimate syllable. In some instances the radicals have fallen into disuse, or only survive in a few districts. Examples of interposed particles:—تلاق *t'la-pak* from تاق *ta-pak* 'sole of the foot, or palm of the hand', تلنجق *t'lun-jok* 'the index, or fore finger', from تنجق *tunjok* 'to point out', كرنيت *k'r'nūt* 'to grind the teeth', from كنيت *k'n-ūt* 'grimace', گلنچر *g'linchir* 'to slip', from گنچر *ginchir* (not used), کمارو *kuma-raw* 'the dry season' from کارو *ka-raw* 'second' (very rarely heard), کلیلخ *kuli-ling* 'around', from کوالخ *ku-ling* (not used, though گوالخ *gu-ling* 'to roll' is in common use), گموره *g'mu-roh* 'roaring, resounding', from گوره *gu-roh* 'a deep sound'. And several instances occur in which both forms are used to give a sense of intensity, reciprocity, or frequency, as تورن تهورن *tu-run t'mu-run* 'descending (from generation to generation)', گیلخ گمیلخ *gi-lang g'mi-lang* 'shining, flashing (to and fro)'.

It may not be out of place to notice here, that when *اكو* *a-ku* 'I, we', *اڭكو* *angkaw* 'you, thou', and *اي* *i-ya* 'he, she, they', follow a word ending in an open vowel, or a nasal letter, the letter *د* *d* is often interposed for euphony, forming *داكو* *da-ku*, *ديكو* *di-kaw*, and *دي* *di-ya*, respectively. *د تڭگنن داكو سـيافكه ممليهراکنداكو قد هاري توکو* *di-tinggal-kan-ña da-ku si-apa-kah m'mlihara-kan* (*ممليهراکن*) *da-ku pada ha-ri tuwa-ku* ' (if) I be deserted by him, who will (there be to) cherish me in the days of my old age?' *د قرجهاتين ديكو* *di-p'r-jaha-ti-ña di-kaw* '(lest) thou be evilly treated by them', *تنتو برجمقاله کيت دشن دي* *t'ntu b'r-jumpa-lah ki-ta d'ngan di-ya* 'surely we shall meet with him'. But the form *دي* *di-ya* is often used quite irrespectively of what letter or vowel precedes it, and the particle *ن* *ña* is but another euphonic change of the same pronoun. The use of the latter form is, however, more idiomatic, and it cannot in general be employed when it forms the subject of the action of a transitive verb. It is invariably used in the possessive, as *رومهن* *ru-mah-ña* 'his house', *نگرين* *n'gri-ña* 'their country'; and in the peculiar impersonal, or passive form of expression so common in Malay, as, *د چيمن دان د تللقن* *di-p'lok-ña dan di-chi-yum-ña* this would generally be translated 'he embraced her and kissed her' but would, however, be more accurately rendered 'then kissed he, and embraced he'.

SECTION XVII.

DUPLICATION OF WORDS.

127. The duplication of the radical is most often indicated by the mark اڻڪ *angka* ۲, as already noticed, ex. gr., ڪاڻڱ *ka-dang ka-dang* 'sometimes'. Though such words may be, and often are, written at length and joined, as ڪاڻڱڪاڻڱ, yet it seems preferable, in all cases in which they, if doubled, have the same orthography and pronunciation, to indicate the duplication by ۲, but, whenever the orthography and accent should change, to write them at length and joined. Malays appear to write them according to caprice, but with a marked preference for the use of ۲.

128. We shall proceed to consider how :—

Firstly, the isolated radical,

Secondly, the radical with prefix,

Thirdly, the radical with suffix,

is dealt with.

129. If both the syllables of the isolated radical are open, each long syllable (if any) becomes short, and its vowel letter, or حرف مد *huruf madd*, is dropped in the first part of the doubled word, whilst the second part preserves its orthography; thus, from لاکي *la-ki* 'male' is formed لاکيلاکي *lakila-ki* 'husband, male', from راج *ra-ja* 'king', راجراج *rajara-ja* 'kings', from مات *ma-ta* 'the eye', ماتامات *matama-ta* 'a constable, myrmidon'. It would seem that, if the ultimate syllable be open and long, as in سرو *s'ru* 'to call', بري *b'ri*

* Questionable, but usual.

'give', pronunciation would require, that the long vowel be retained in the first part, and the duplication is therefore better indicated by ر as, ر سرو s'ru-s'ru, ر بري b'ri-b'ri. It would seem also that, upon the principle stated in the note to Par. 120, those words having heterogeneous vowels in the ultimate and penultimate syllables should be similarly treated, and that ر كود ku-da ku-da would be more correct than كدكود kudaku-da, and ر فوجي pu-ji pu-ji, than فچفوجي puji-pu-ji.

130. If either of the syllables, of the isolated radical, and so much the more if both, be closed, the duplication should be indicated by ر, ex. gr., ر اورغ o-rang o-rang 'people', ر قفس paksā paksā 'forces', ر تغكف tangkap tangkap 'catch'.

131. When both syllables of the radical are open, the duplication is sometimes formed by merely repeating the first letter, as ر كور k'ku-ra for ر كور or ر كركور kuraku-ra 'tortoise', and ر للاكی l'la-ki for ر لاکي or ر لکلاکي laki-la-ki 'husband, male'.

132. When the radical has a prefixed particle, the radical alone is repeated, and so, from ر بونه bu-noh 'to kill', is formed ر مهبونه m'm-bu-noh-bu-noh, but if the initial letter of the radical is strong, and has disappeared by the application of a particle with a nasal sound (Pars. 96-7), this nasal is preserved in the duplication, and from ر کارغ ka-rang 'to set, compose, indite' is formed ر مغارغ or ر مغارغ m'nga-rang nga-rang*, and from ر فوجي pu-ji 'praise' ر موفجي

* This peculiarity supplies the principal argument against marking the elision of *k* in these words by *hamzah*. See Pars. 6 and 100 above, and Appendix A.

m'muji-mu-ji. A similar effect is apparently produced when such a particle is annexed to a radical, which both begins and ends with a vowel sound, and thus, from ایلو *e-lu* is formed مغللو or مغللیو *m'nge-lu-nge-lu*, and from اد *ada* مغدغاد *m'ngada-ngada*, but where the radical begins with a vowel sound, but ends with حرف برجزم *huruf b'r-jazm*, the radical alone is repeated, and ر should be used, thus, from الر *a-lir* 'to flow' is formed مغلر *m'ng-a-lir-a-lir*, and from اوت *u-gut* 'fear, terror', مغلوت *m'ng-u-gut-u-gut*.

133. When the particle is to be prefixed to the second part, ر cannot be employed, and both parts of the duplicated word must be written at length, and it is better that they be not joined. Thus from كارغ *ka-rang* is formed كارغ مغلر *ka-rang m'ng-a-rang*, and from تولغ *to-long* تولغ مغلر *to-long m'no-long*. The following quotation contains a number of examples:—سئلہ تربت متباري ملك كلياتلله اورغ برقرغ ايت ترلاو امت رامين اوسر مغلوسر دان قرغ مغلرغ تمبق' منمبق تيكم منيكم دان گوجه مغلجوجه تمقر منمقر تندغ منندغ دان قالو ممالو سام ماتين كدوان *s't'lah t'rbit mataha-ri maka ka-liha-tun-lah o-rang b'r-p'rang i-tu t'r-la-lu a-mat ra-may-nia u-sir m'ng-u-sir dan p'rang m'm'rang tumbuk m'numbuk ti-kam m'ni-kam dan gu-joh m'ng-gu-joh tamp'r m'namp'r t'ndang m'n'ndang dan pa-lu m'ma-lu sa-ma ma-ti-nia ka-duwa-nia* 'when the sun rose, there were seen the men engaged in battle, in exceeding crowds, pursued and pursuing, attacked and attacking, struck and striking, slapped and slapping, kicked and kicking,

beaten and beating, dying together, both parties'.

134. When the duplicated radical is followed by one or more suffixed particles, the second part of the duplicated word should be subject to change following the rules already laid down for the application of suffixed particles, and, if the first suffixed particle applied causes no change in the radical, and the duplication of the radical is capable without the suffixed particle of being expressed by ر, that form should be preserved, and the particles placed after the ر, but where the particle causes any change in the radical, then, though without the particle, the duplication might be indicated by ر, as ردد mudah-mudah 'very easily', yet with the particle, this form should not be employed, but the whole should be written at length, as دددهمدهن mudah-mudah-han 'perchance, perhaps it may be that'. The following are further illustrations:—

انق ر	a-nak-a-nak.
انق رن	a-nak-a-nak-nā.
انق اناكن	a-nak-ana-kan.
فغغل ر	panggil-panggil.
د فغغل رن	di-panggil-panggil-nā.
د فغغل فغغلي	di-panggil-panggil-lī.
جال ر	ja-lan-ja-lan.
د جال رن	di-ja-lan-ja-lan-nā.
جال النجلازي	ja-lan-jala-ni.

The more common practice is, however, to indicate these duplications by ر, and to place the suffixed particles (if any) after the figure.

SECTION XVIII.

UNION OF TWO RADICALS.

135. The rules to be observed in joining two radical words are nearly the same as those given for the duplication of words (saving the use of ر). The second word of such a combination preserves its orthography, unless changed by a suffixed particle. If both syllables of the first word are open, and the vowels are homogeneous, it should not retain a حرف مد *huruf madd* or long vowel, ex. gr., متھاری *mataha-ri* 'the sun', from مات *ma-ta* 'the eye', هاری *ha-ri* 'of day', حلبالغ *huluba-lang* 'a chieftain, commander', from هولو *hu-lu* 'head', and بالغ *ba-lang* a corruption of بال *ba-la** 'people, soldiers', مہراج *mahara-ja* 'great king', from مہا *maha* 'great (superlative)' and راج *ra-ja* 'king', مرہپای *marab'ha-ya* 'danger, evil, misfortune', from مار *ma-ra* and ہپای *b'ha-ya* (syn.). It would seem that if the vowels of the first word are heterogeneous, it should preserve its primitive orthography, retaining the حرف مد *huruf madd* (if any), and in this case it is better not to join the two words. Ex. ہارو ہار *ha-ru ha-ra* 'tumult, disorder', ہارو *ha-ru* 'trouble', and ہار *ha-ra* 'disorder', (compare Par. 120), but the words دکچت *duka-chita* 'grief' and سکچت *suka-chita* 'joy' are more correctly written without the و, because as we have seen (Par. 93) the words دک *duka*, and سک *suka*, though usually written with و, should not properly have a

* This is the etymology given by FAVRE, but there is a kind of two masted vessel called *ba-lang*, and it seems more probable that the Malays, being essentially a maritime nation, called the commanders of vessels by this term, and in time of war they would be important sectional commanders, whether by sea or land.

long vowel, even when isolated. The modern practice is, however, to assimilate these combined words to the Malay standard, and write *دکچیت dukachi-ta*, and *سکچیت suka-chi-ta*.

136. If the first word has a closed syllable it preserves its primitive orthography, as *بارشیدف ba-rang-siapu* 'whosoever', *بالیروغ ba-lay-ru-wang* 'hall of audience' (lit. hall of columns), *بارشکالی ba-rang-ku-li* 'perhaps, very likely', *تادئاو تیان tu-da-pat-tiya-da* 'necessarily, must', (an emphatic affirmative formed with two negatives 'but me no buts'), *تونیمب tu-wan-hamba* 'my master', *همبتون hamba-tu-wan* 'your servant', *فرمیسوری p'r-may-su-ri* 'queen'.

137. The words forming a compound may, as we have seen, be joined by submitting to certain changes, but, in most cases, they may remain separate, and, in that case, they preserve their primitive orthography, as in *جور بئلس ju-ru b'ha-sa* 'interpreter, man of languages', *جور باتو ju-ru ba-tu* 'leadsman, mate', *بال تئدرا ba-la tan'tra* 'army'. A large number of idiomatic combinations of words are found in Malay, but those, not coming within the above descriptions, are mostly written separately, for instance: — *چری بزی ch'rray b'rray* 'hither and thither', *چمبو چور ch'mbu chu-ra* 'toying and chattering', *چمٹغ چمٹغ chumpang chumping* 'torn and ragged', *پنتغ پنتغ punting panting* 'headlong sprawling', *لنتغ لنتغ lintang pu-kang* 'pell-mell', *تنگ لنگ tunggang langgong* 'topsy-turvy', *الغ کفالغ a-lang kapa-lang* 'insignificant', *هین دین hi-na di-na* 'poor and lowly', and many others. In addition to these the Malays are very partial

to the use of synonyms, and often borrow a foreign word, and use it in combination with a native word of nearly similar import. In these cases, however, the two words almost invariably remain separate, the following are examples:—مول اصل *mu-la as'l* 'origin, source', عقل بودي *àkal bu-di* 'intelligence, sagacity', داي افلاي *usūl preksa* 'circumspect', له له ببت *da-ya upa-ya* 'device, stratagem, ways and means', له له ببت *l'mah l'mbut* 'soft and sweet', تلنجج بوات *t'lanjang bu-lat* 'naked', يتديم قياتو *yatīm piya-tu* 'orphan', رندو دندم *r'ndu d'ndam* 'longing', سند گورو *sanda gu-raw* 'jest', کلو کسه *k'lu k'sah* 'sigh', کوت کواس *ku-wat kuwa-sa* 'power, ability', کرام قاف *k'ra-ma pa-pa* 'poor and lowly', گند گلان *gonda gula-na* 'sad and sorrowful', سوکو قرابت *su-ku k'ra-bat* 'relatives', ارتي معني *arti m'ana* 'sense, signification, meaning'.

SECTION XIX.

CONCLUSION.

138. Such are the main principles governing the Malay Orthography, but, as was remarked earlier in these pages, ordinary writing is by no means in strict conformity with them. The departures mainly consist in a much freer use of the weak letters to take the place of the omitted vowel signs, but there is therein absolutely no regularity or established usage upon which a definite rule can be laid down.

139. The most noticeable variations are :—(1) The retention of the weak letter in the penultimate of the radical, after the accent has been changed by the application of a suffixed particle. (2) A general tendency to preserve the orthography of the radical word in the derivatives formed from it. (3) The use of a long vowel in closed syllables on which the accent falls, as *اومشن* *umpan* 'bait', for *أَمَشْن*. (4) The use of *ي* and *و* in place of their homogeneous vowels in closed syllables upon which the accent does not fall, if there be a risk of the word being, without some indication of the proper vowel to be applied, mistaken for another word of similar orthography, as *امشون* for *أَمَشْن* *ampun* 'pardon', which, in the latter form, might be mistaken for *umpan* 'bait', and *توليس* for *تُولِس* *tu-lis* 'write' which, in the latter form, might be read *tu-lus* 'sincere'. (5) The marking of all duplications indiscriminately by *ر*. (6) The misuse of *ع*.

140. Where the derivative words are in as common use as the primitives, they are mostly found written correctly.

because they have been handed down from those, who understood the principles of their formation, but derivatives formed by the writer are, as often as not, incorrect, from ignorance of the rules by which their formation is governed. The following passage occurs in the Hikayat A'dullah, after speaking of the many old writings and books he studied, and used as his models, he says :—
 ۛك دالم سمئن ۛع ٲر سبوة ايتوله اكو ٲراوله :—
 كبپقكن سمقولن ٲركئان دان ايكاتن ٲركئان دان رڭكي ٲركئان دان
 ۛكسكن ٲركئان دان لنجوتكن ٲركئان *maka da-lam simpa-in simpa-*
nan yang t'r-s'but itu lih a-ku p'r-o-leh ka-ba'na-kan simpo-lan
p'r-kata-un dan ika-tin p'r-kata-un dan rangkay p'r-kata-un
dan ringkis-kin p'r-kata-un dan lanjut-kan p'r-kata-un ' from
 the stores mentioned, I obtained many connectings of words,
 and bindings of words, and unions of words, and abbreviations
 of words, and prolongations of words', showing tolerably clearly
 that he merely copied derivatives, and did not analyse them.
 This short sentence contains at least 7 peculiarities of ortho-
 graphy, not to say of grammar, for which it is difficult to
 account. Correctly written it would read :—
 ۛك دالم سمئن ۛع ٲر سبوة ايتوله اكو ٲراوله كبپاكن سمقولن ٲركئان دان اكاتن
 ٲركئان دان رڭكاي ٲركئان دان رڭكاسن ٲركئان دان لنجوتن ٲركئان

141. And so throughout the book frequent variations and mistakes of spelling occur*. Nothing can possibly excuse the writing of سہیا for سہیا *s'ha-ya* 'servant, slave, (used as a pronoun of the first person)'. Opening the book

* Some of the errors may have arisen on the reproduction of the book. The edition quoted from is the lithographed one, published under the auspices of the Straits Branch of the Royal Asiatic Society in 1870.

casually we find *ماکان می‌نم دان* *ma-kan mi-nun dan* *m'nu-lis*; here are three words, each properly having the long vowel and accent in the open penultimate, and the ultimate of each a closed syllable, with instances of the three vowels, and for what possible reason should the last alone have a weak letter in the ultimate syllable? Nor is the author consistent in the formation of derivatives, for, in one phrase we find *راجان* *ra-ja-ña* (for *رجان*) and *لماں* *lama-ña*. In one place we find *ka-ada-an* 'existence' written *کءدان*, and two pages later *کءدن* instead of *کئءدن*. Take another instance, *تیاد سمفت دسمفتیت* *tiya-da s'mpat di-sumpit*. In this instance, why is the *ی* inserted in the latter word? Had a *و* been used in the penultimate and accented syllable, it would not have been difficult to assign a reason, even though an incorrect one.

142. Taking casually the title page of a native pamphlet, we find, *ترکاراغ دان تراتور ددالم سیغاورا*. Here are 10 weak letters quiescent used in five words, and not more than 4, or at the outside 5, can be justified by the pronunciation, if they are considered letters of prolongation of sound. *ترکاراغ* *t'r-ka-rang* *dan t'r-a-tur di du-lum* *si-ngapu-ra*.

143. The student will however find, that, especially in the older writings, a large proportion of the words are correctly and consistently written, and will find in them authority for the rules of orthography contained in this book, the exceptions mainly tending to show, either a want of knowledge of principle, or a capricious departure therefrom. The phrases

quoted in this work are nearly all transcribed from books, and, beyond correcting the forms of the letters, the orthography has not been changed without showing how the words were spelt in the original.

144. The following is a sample of Malay Orthography literally transcribed, followed by its equivalent in Roman letters, showing where some of the letters seem to have been wrongly applied, and a translation. The same extract is repeated in lithographed manuscript, and a few other specimens of Malay handwriting have been added: —

حتي ببراء لمان انق فرمئوان ايتئون بالغله سره دشن بايك
 فارسن مك اقبيل دليبت اوله اورغ برتث اية اكن انقن تله بسرله
 مك اي برکاة کفد استرین ادقون انقکو این فانتله کیت فرسوامیکن
 دشن اورغیغ برکواس لاگی گانگه برانې مک اورغ برتث ايتئون ممثکل
 راج متھاري مک ايتئون داتغله مک کاة اورغ برتث ایت
 امبلله تونھب اکن انق همب این منجادی استری تونھمب
 مک جوابن بوکنن اکو کواس اون ایتوله منوتث اکو مک ایاله
 برکواس درقد همب مکدثغلن اون سره برکاة کھوبندہ اغکو
 دشن انقکو این مک جواب اون اکو تیاد برکواس ملینکن
 اثین ایتوله بسر کواسن درقد همب مکدثغلن قول اثین
 مک کاة اثین اکو تیاد برکواس ببراء بسر اثین سکالیتون
 دتھن اوله سبوة گونخ مک دثغلن قول راج گونخ مک کتھن

اکو تیداد کواس سئیکور تیکوس بونه مغوراق اکو ایانه ترنبه بسو
 کوانس مک دفعکلپله راج تیکوس مک ستله سده قوتسله بچار
 مک راج تیکوس ایتوله هندق کهوبن دشن انقن ایت مک
 جواب راج تیکوس جکلو استریکو ایت جادی سقره اکو
 بولله اکو کهوبن دشادی مک سکارغ این ای مانسی افاکه
 قریکو کهوبن دشادی

Hatta b'bra-pa lama-ña a-nak p'rampu-wan (۱ unnecessary,
 Par. 55) *i-tu-pun ba-ligh-lah s'rtu* (ت should be employed,
 Par. 29) *d'ngan bayk pa-ras-ña maka apabi-la di-li-hat o-leh*
o-rang b'r-ta-pa i-tu a-kan a-nak-ña t'lah b'sar-lah maki i-ya
b'r-ka-ta (ت) *kapada istri-ña adu-pun a-nak-ku i-ni pa-tut-*
lah ki-ta p'r-suwami-kan d'ngan o-rang-yang b'r-kuwa-sa la-gi
ga-gah b'ra-ni maka o-rang b'r-ta-pa i-tu-pun m'manggil ra-ja
mataka-ri maka iya-pun da-tang-lah maka ka-ta o-rang b'r-ta-pa
i-tu ambil-lah tu-wan-hamba a-kin a-nak hamba i-ni m'nja-ti
istri tu-wan-hamba maka jawāb-ña bu-kan-ña a-ku kuwa-sa
a-wan itu-lah m'nu-top a-ku maka i-yalah b'r-kuwa-sa d'ri-
pada hamba maka di-panggil-ña a-wan s'rtu b'r-kata ka-win-
lah (کابین Persian) *angkaw d'ngan a-nak-ku i-ni maki jawāb*
a-wan a-ku tiya-da b'r-kuwa-sa m'layn-kan a-ngin (ی
 unnecessary) *i-tu-lah b'sar kuwa-sa* (کوسان , Par. 120)
d'ripada hamba maka di-panggil-ña pu-lu a-ngin maka ka-ta
a-ngin a-ku tiya-da b'r-kuwa-sa b'bra-pa b'sar a-ngin s'ka-li-
pun di-ta-han o-leh s'bu-wah gu-nong maka di-panggil pu-la
ra-ja gu-nong maka kita-ña a-ku tiya-da kuwa-sa s'e-kor

(و unnecessary, Par. 90) *ti-kus* (و unnecessary, Par. 90) *bu-leh m'ng-o-rek* (و unnecessary, Par. 90) *a-ku iya-lah t'r-l'bih kuwa-sa-ñi* maka di-panggil-ña-lah (دُعِيَ كَلْبًا , Par. 121) *ra-ja ti-kus ma'ka s't'lah sudah pu-tus-lah bicha-ra* (final) unnecessary, Par. 46.) *maka ra-ja ti-kus itu-lah handak ka-win d'ngan a-nak-ña i-tu* maka *jawāb ra-ja ti-kus jikalau istri-ku ja-di s'p'rti* (ت) *a-ku bu-leh-lah a-ku ka-win d'ngan-diya* maka *s'ka-rang i-ni i-ga ma-nusiya apa-kah pri-ku ka-win d'ngan-di-ya*. 'Now after a while the girl grew up to be a woman, and also of goodly appearance, and when the hermit saw his child was grown up, he said to his wife, 'It were well we married our child to a person of power, strength and courage', so the hermit thereupon called King Sun, who came, and the hermit said, 'Let My Lord take his servant's child to wife', but he replied 'It is not I, who am powerful, but the Clouds, they can shut me in, and are more powerful than I'. So he (the hermit) summoned the Clouds, and said, 'Marry my daughter'. But the Clouds replied, 'It is not we, who are powerful, but the Wind, its power is greater than ours', so he called the Wind also, but the Wind said, 'I am not powerful, however great the Wind may be, a single Mountain can arrest it', so he called King Mountain, who said, 'I have no power, a single Mouse can rend me, it is he whose power is greatest'. So he called King Mouse, and when they had taken counsel, King Mouse was willing to marry the child, but said, 'If she become even as I am, then could I marry her, but at present she is human, what would my circumstance be, married to her?'

حتی بر او لحان انو تو موزان ایستوف بالعلک سر دغما بد
 قاسی مکر ایست و لیت اولدا اولد بشار فایده اگر انقش نلد بسلر
 مکاری بکاه کفد بسترین ادا فوز انقش کدانی فاشکد کیت نرسوم
 کن دغما و رشیع بر کوس لاکمی کاکد برانی مکر اولد بشار فایستون
 قشکل لاج متهاره مکر انقش دقتلد مکر کاه اولد بشار فایده اجهبلد توان
 هجرتن انو لجز بنما دی کسوی نوانهم که جوابن بو کوزا کو کوس لاون
 ایستون منون کو مکر ایلد بر کوس در خد هجرتن قشکلن او ان سر فایده
 که بونیل انقش دغما انقش کوی مکر جواب او ان کو تیاد ابر کوس مینان
 انقش ایلد بسلر کوس در خد هجرتن قشکلن قول انقش مکر کاه انقش
 اکو تیاد بر کوس بشار فایستون انقش کاه انقش دغما او کسوه کونق
 مکر قشکلن قدر اچ کونق نکونق اکو تیاد کوس کسکور شیکوس بولده منور
 اکو ایلد توب بسلر کوس مکر قشکلن لاج نیکوس کسکلن قوشد عیان
 مکر اچ نیکو کونیل هجرتن کسور دغما انقش اید مکر جواب اچ نیکو کونق کاه لیتن مکر
 جدی سفره کو ایستلد اکو کسور دغما مکر کاه اچ اید مکر کاه لیتن مکر کسور

مکر ای فون بر سو هن لالو بر جان و وایر سودا مکر هوسن کلوار هوسن
 نایف بوکیت نور بوکیت دار نایف پاتو نور پاتو دان ترکو لیغ دان
 ماکن فون تباد دان تباد مینوم حتی دالم دملین ایت کد بر کو لیغ
 مکر ای فون لالو منو جو متهاری هیدف دان پیرا فلمان ای ملا لوی هوسن
 دان رمیانغ بسر دان ملا لوی بوکیت یغ تگانه دان پیرا فای بر تو دغن
 بنایغ یغ بوکس مکر ای بر جان ایت مکر بر وکلور دیرا فلمان دان
 اناران ای بر جان ایت مکر تباد الد جوابر تو دغن بولوه فیند وایه
 پیرا فلمان دان اناران ایت ای بر جان مکر انقله کند اسو ماری مکر
 تودنله صوحن دان اعین ربوۃ بسر طوفن کالم کابوۃ کالقه مخمونا
 تباد کلیها تر کواۃ اف۲ مکر شغری دغن اندر اشاوان ای فون بر پیریل
 سته صیلغ صوحن دان اعین ربوۃ دان طوفن ایت مکر لیست
 سودا و تباد لکی کلیها تر مکر شغری فون پنجاری اندر اشاوان مکر
 اندر اشاوان پنجاری شغری ای فون تباد جوابر تو دملیند هالن
 انقله کد وایر سودا وایه دالم هوسن رمیانغ .

حکایت اندر اشاوان

کشفون بیج اویغ کارغ

بنتخ دلاغنه دافه دبیلغ

چلامچلا اوفه مخوفت

فراوان کارغ لکوت چندال

بوکنی بکی فراوان دھولو

کارغ این بیده ترالو

دمان باق انف ترون

کلکوان ایت برباکی ورن

پنجوالی انف کارغ این

سام برمائی کسان سینی

کلین ایت تند علامه

علموت باق فھمن کورغ

تندق کدر موکات هارغ

رامی برکوال کتف تمفت

دغن ترون فراوان برسد

باق مناره کوفی دان مالو

بارغ بچار کلین ناه

انف فراوان اد سان

کسدا هنن ایت برپوق زیند

لکلاکے دان فرمفوان کام برانی

سباکی اورغ لاکي بیسی

امفیر کراغن هاری قیامه

بهموالین و رفقة الاخلاص و تحفة الاجلاس سورة کلمه کاین یغ
 نیاد بر فتون د از بر کس دهن سلاک اذ فوادان چکار او المتهاری دان
 بولن یایه و غنایت نو کلو طبا الدین ابن المرحوم فدو کسری سلطان
 یزین السید حلیم شاه یغ معکودان مغانور مرشدان کرجان فکری قدح
 دارالامین بارغ دو صکن اولد تو هنر و کلین علم اقاله جو اکبر ان
 واقع کهد از مجلس صحابه بیت یغ ترا قام تو ز بحر مه فزید رد الویس
 و یلایغ مرشد غلامی این تیکر یوه فکری یایه سیغافور افول فنیغ دان
 ملاک سورة کل مجاهدان دنود ایزه یغ ساغده عریف بختان که
 مشهور کینین سیمفیکان سورة ساغده عدیل مرده اسکل کل صحابه
 فزید و از بعید .

و بعد در فدایت مکر معلمان ادا کدورت
 صحابه سب یغ بتاریخ فدو هاری بولن جولي قاهنه ۸۸۵ هـ
 وصل کندی بیت دان کلین یغ تر کبت دالمی تله مغه ملبیت اوان .

د فریه سوره این ندیم لیکر هاری بولن ضمیر نه هاری احد قد .

145. The following is an example of a very correct style.

It is an extract from the work known as *شجره ملايو* *Shajarat Mla-yu*, and with its orthography little fault can be found. A few suggested corrections are shown in parentheses:—

ستله لقسمان سده برکات ایت لالو مېمبه قد سلطان ابراهيم
 تله برائ هاري دسيک ایت مک لقسمان فون برهوهن قد
 سلطان ابراهيم مک سلطان ابراهيم مېمېري فرساليين [فرساليين]
 اکن لقسمان هغ توه دان فرسمبه سورت کملاک دمکين بويدين
 فاکک ککند امشون سمبه داتخ کقد فادک [قدوک] ادند
 جکلو اد خيلف بېل فادک ککند ملينکن امشون [امشن]
 فادک ادند بايق اکن فادک ککند مک سورت فون دارق
 اورء کفراهو مک لقسمان فون کمبالي کملاک مک سورت فون
 دارق برگاجه فايوغ [فايغ] ساتو کونديغ [کونخ] ساتو اوښو تله
 داتخ کفنتو لور مک گاجه ددرمکن دسان گندغ فايوغ سموان
 تغئل داور سورت جوک دباو ماسق کدالم دان سورت فون
 دباچ اوله خطيب تله سده دباچ سورت ایت مک لقسمان
 فون منجذجغ دلي لالو دودق قد تمقن سدي کال مک سلطان
 علاءالدين برتان قد لقسمان هغ توه مک اوله لقسمان سکل فري
 حالن دسيک ایت سموان دفرسمبهکنن کباوه دلي سلطان
 علاءالدين مک بگند فون ترلالو سکچيت دان مېمېري انگره اکن
 لقسمان دشن سقرتيين دمکينه استعداد دهولو کال جاشنکن
 ددالم نگري ملاک ایت دافت مېمونه دشن تياک ستاهو راج
 جکلو تعلق کملاک فون تياک بوله مېمونه دشن تياک برتان

146. The Arabic system of orthography is intended to be strictly phonetic, but is too complex for a language of such simplicity of sound as the Malay, and the attempt to apply it in its entirety has had a result, which is not surprising when one considers the small opportunities for systematic instruction which have generally been available for the bulk of the Malay race. That a modified form of the Arabic system would have sufficed is probable, but no attempt was made to formulate one. The earlier writers evidently attempted to follow the Arabic, and knew, and understood, its peculiarities. As civilization spread, and the necessity for a knowledge of reading and writing became more general, the difficulty of teaching such an elaborate and refined system as the Arabic, more particularly as it was very unsuited to Malay, seems to have soon led to the omission of the vowel signs and orthographical marks, which are integral parts of the Arabic system, though the spelling dependent upon their use, and which, without them, is incomplete, continued to be used, and has resulted in what is little better than a shorthand of consonants. As elementary education becomes more general, however, the knowledge of the system upon which the Malay orthography was based does not appear to keep pace with it, and it may be said that, at the present day, a comparatively small proportion of Malays look upon the rudimentary principles of the Arabic system as part of the Malay orthography. From the slight means of intercommunication, or for the exchange of ideas, and from the tendency of the Malays not to form large communities, and hence the

absence of any recognized seat of native learning, numerous conventions have grown up independently, some of them perhaps depending upon peculiarities of local accent and pronunciation, but more arising from independent attempts to remedy the defects of the existing system of orthography.

147. It is not difficult to understand that a person whose elementary education has not gone much beyond learning the letters of the Alphabet, and who hears them called *ba*, *ta*, &c., and not having been taught that the vowel is not necessarily part of the letter, will naturally assume that the sound of 'a' accompanies the letter unless the presence of another vowel be by some means indicated, and so, he will write correctly كَمْبَڠ *k'mbang* 'to expand, bloom, flower', but will probably insert a و in the first syllable, and write كَوْمْبَڠ for كَمْبَڠ *kumbang* 'the carpenter bee', and a ي in the last syllable, and write كَمْبِڠ for كَمْبَڠ *kambing* 'a goat', for how can he know that such words are supposed to be written, كَمْبَڠْ and كَمْبِڠْ respectively? The tendency to use the weak letters و and ي in place of their homogeneous vowels, to a much greater extent than ا is used in place of its corresponding vowel, may owe its origin to a period of which no authentic record has yet been discovered. In the Korinchi characters, supposed to be those used in Malay before the Arabic Orthography was applied to it, each consonant is (according to MARSDEN) a syllable ending in *a*. The only vowels which have distinguishing marks are *i* and *u*, and there is no sign for eliding the inherent vowel (*a*). That the total omission of vowel

signs from a word, the orthography of which is in other respects correct, produces a very defective representation of the word, will be very apparent from another example:—**بنتڠ** represents equally well *bantang* (the name of the great houses in which the wild inhabitants of Borneo congregate (CRAWFURD)), *b'ntang* (to spread out, or over), *bunting* (name of a two-masted vessel), *bintang* (a star), *benteng* (battery, rampart), *bentong* (name of a place), or *bunting* (pregnant).

148. It may be said, with little fear of contradiction, that no two native authors spell entirely alike, and that the spelling of no work is consistent throughout, so, all that can be done for the assistance of the student, is to lay before him that which appears, after careful consideration of the various styles, to be the most consistent, and to attempt to formulate the principles upon which it depends.

149. We have said that the system is phonetic and therefore, in the formation of derivatives, the ear should be the safest guide, but the student must bear in mind that the language spoken in the markets and trading settlements, by all sorts of nationalities, is rarely good Malay, and that even the well educated Malays usually assume the dialect, when speaking to Europeans, and further that, as in most Eastern languages, there is a considerable difference between the style adopted in writing, and that used colloquially. In reading it is much more common to adopt a sort of intonation, with little emphasis, but with a more careful articulation and accent than is used in ordinary speech.

150. It will be patent to most students that the orthography

in general use for correspondence, &c., to-day varies considerably from that employed in the older writings, and it may be surmised that it is in a state of transition. A large part of the Arabic system has been neglected, but no definite modification of that system has been formulated. It may be that one is in course of evolution, and will be hereafter defined and regulated by rules. Some indications of the changes taking place will be found in these pages, but few have reached the stage of general recognition. The tendency of the variations may be thus briefly summarized:—

(1.) To employ و and ي in place of their homogeneous vowels in closed syllables upon which the accent falls. As in بَلُوم *b'lum* 'not yet', سَوْمَظْه *sumpah* 'to curse', كَرِيحْ *k'ring* 'dry', كَچِيلْ *kichil* 'small'. This peculiarity is especially marked in those words in which the penultimate syllable has the indefinite vowel open, as in:—بَتُولْ *b'tul* 'correct', تَرُوسْ *t'rus* 'through', فُرُوتْ *p'rut* 'belly', سَبُوتْ *s'but* 'mention', تَقُونْغْ *t'pong* 'flour', رَنُونْغْ *r'nong* 'meditate', لَسُونْغْ *l'song* 'a mortar (for pounding)', تَدُونْ *t'doh* 'calm', بَنِيَهْ *b'nih* 'seed', &c., and it must be admitted that the words of this class show in their pronunciation the nearest approach in the Malay language to the sound of long vowels in closed syllables.

(2.) To similarly employ ا, but only when the first letter of the syllable is one to which ا cannot be joined (*see* Par. 23), as in كَرَسْ *k'ras* 'hard', دَانْ *dan* 'and'.

(3.) To use ا to represent *a* initial in any intermediate or final syllable, if it follows a letter to which it is not joined,

whether in place of the omitted تشدید *t'shdīd* (see Par. 55), in which case the practice would appear to be an improvement, if it were consistently followed, as conveying a better idea of the pronunciation of the words, for example بوا *bu-ah* 'fruit', توان *tu-an* 'master', or in place of همزه *hamzah*, as in هلوان *halu-an* 'prow' for هلو^ن. But two *alifs* never occur together in the same word. It would be a great improvement, however, to use ع in all these instances (see Pars. 55, 60, 61 and 116).

(4.) To employ و or ي in any closed syllable at the discretion of the writer, in place of the vowel sign, whenever he may consider that it is possible the word may be mistaken, without it, for another, as تولىس *tu-lis* 'write' and تولوس *tu-lus* 'sincere'.

151. It follows of necessity that any work, dealing with so indefinite a subject, must be open to a large amount of adverse criticism, but it is hoped that these pages may, at least, direct attention to a very interesting subject, and, in praying for leniency for their faults and imperfections, the reader is asked to remember that no one can be more sensible of their incompleteness than the author.

THE END.

APPENDIX A.

The whole question as to the employment or omission of ع after the particles مَع m'ng and فَع p'ng to denote the elision of the hard letter, aspirate or ا, as the case may be, turns upon a very simple issue. Are they to be treated as closed syllables or not? ROBINSON expressed himself decidedly in the affirmative. If he be right, then, whenever the syllable following the particle begins with a vowel sound, whether originally, when this vowel is borne upon ا, or whether by the deletion of an initial hard letter, or aspirate, then it follows that a ع must be used, to support the vowel of which the fulcrum is thus lost. MARSDEN'S Grammar (at page 53) contains the following remark :—"When the primitive begins with ا or ه followed by a quiescent letter, or what we term a long vowel, those previous letters are suppressed, and the particle unites with the long vowel, as from ايكات ikat 'to bind' مَعِيكَت m'ng-ikat, from هابِس hābis 'to finish', مَعْأَبِس m'ng-ābis; the elision being commonly denoted by the orthographical mark hamzah." FAVRE quotes this passage in support of the contention that the vowel of the deleted letter is properly borne upon the ع of the particle, and that no ع is necessary; he, however,

not quite fairly, concludes his quotation at the words 'long vowel', and omits to state that in MARSDEN'S remarks upon the employment of the mark *hamzah* (at pp. 22 and 23), in every instance of the particles *مَع* *m'ng* and *فَع* *p'ng*, the *ع* is marked with a *jazm* *جزم*; *فَعْدَان* *peng-adāp-an* presence, *فَعْبِير* *peng-ībur* comforter, *مَعْسِك* *meng-ūsik* 'to tease,' *مَعْمَبِر* *meng-ambur* to scatter, *مَعُونَس* *meng-ūnus* 'to unsheath,' *مَعْأَبِس* *meng-ābis* to consume, *مَعْأَلَو* *meng-ālau* to drive out. (It is only fair to state that the Abbé FAVRE does not appear to have quoted from the original work, but from a translation of it*.) MARSDEN, however, does not, in the remainder of his book, employ the *ع* when a long *a* follows the particle, as in *فَعْأَسَه* *p'ng-a-soh* 'nurse', nor, to the best of our belief, in any single instance to mark the elision of *ك* *k* initial. His work must be taken as one of the highest authority, and bears upon it the stamp of careful study, and a long and wide examination of Malay writings, and, though he may not have treated this part of the subject with so much careful theory as the Abbé FAVRE, yet his conclusions are more likely to be in accord with the practice of the Malays themselves, even if not strictly defensible, and with them must rest the ultimate decision. Though published 80 years ago, MARSDEN'S work still stands pre-eminent among English works upon the subject, and remains a lasting monument to his genius and labour. The translators of the Bible employ the *ع* to denote the elision of the

* W. Marsden, *Grammaire de la langue malaie, traduite de l'anglais* par C. P. J. Elout.

ك *k* initial, and, after a very careful study of the pronunciation given by the Malays to these derivatives, we incline to the opinion that when they take the forms مَع and فَع they are always closed syllables. FAVRE, however, makes out a strong case to the contrary, and his work is one of very careful compilation and great utility, and it is to be regretted that he should have allowed his attachment to theory to suggest a doubt as to its authority.* The strongest point in favour of his view is undoubtedly the repetition of the nasal sound only, in the duplications mentioned in Par. 132, the initial letter of the particle being omitted in the repetition. ROBINSON, on the other hand, who went more deeply into the principles of Malay Orthography, than any other author, and probably had better opportunities of studying older native writings than are readily available at the present day, makes the following observation:—" ك takes فَع " *pāng* and مَع *māng*, but is itself changed into *hamzah*; as " فَعَارِغ *pāngarang* a composer of a book." So strongly does he advocate the treatment of these and all the other prefixed particles, consisting of two letters, as closed syllables, that he appears to insist that, if the particle lose its second

* The re-arrangement of the order of the letters of the Alphabet is extremely useful to the student in explaining certain of the euphonic changes, but the basing of the whole superstructure of his Dictionary upon this theoretical classification impairs the utility of the work, and throws considerable difficulty in the way of those who consult it. The order of the letters of the Arabic Alphabet is well known, and is accepted by the Malays, as well by every nation employing the Arabic system of orthography. Any additional letters found to be necessary, being formed by increasing the number of diacritical points of cognate Arabic letters, are placed next in order to those letters to which the new letters are affiliated, and any one, knowing the Arabic Alphabet, has little difficulty in referring to a work, the arrangement of the references in which is based upon that order. It is difficult to avoid the conclusion that FAVRE has committed a grave error in judgment in making the change.

letter, a closed syllable must nevertheless be formed by employing a تشديد *t'shdid* to double the initial of the radical word. He says:—"It seems proper to observe here, once for all, that whenever an abbreviation of the prefix takes place, as when ث *pā* is used for ثُنْ *pān* or ثُرْ *pār*, مَ *mā* for مَنْ *mān*, بَ *bā* and تَ *tā* for ثَرْ *bār* and ثَرْ *tār*, the first letter of the primitive takes a *tashdid*, as compensation for the rejection of a letter from the prefix." The letter غ *ng*, however, cannot take a *t'shdid* and the only exceptions to the غ *ng* after ث *p'* and م *m'* being succeeded by a vowel sound not borne upon *hamzah* would appear to be in the few derivatives formed from radicals, the initial of which is غ *ng*, and thus, from غَاغ *nga-nga* is formed غَاغَ *p'nga-nga* 'a gaper', مَغَاغَ *m'nga-nga* 'to gape, yawn'. ROBINSON further says:—"It is a general rule that the prefixes form so many separate syllables, and that no letter of a prefix can be joined, in the same syllable, with any letter of the primitive word. This remark, though it may seem superfluous, is really necessary, in order to obviate an error, into which the Malays themselves frequently fall. For example : a person seeing مَثَرْت *mā-thar-ti*, written as it stands here, which is the way in which it is commonly written by careless or ignorant scribes, and being told that it should be pronounced *māngartī* would naturally divide the syllables thus : مَثَرْت *mā-ngar-ti*, placing the *fut-hah* over the غ *ng*, and thus combining that and the ر into one syllable ; for who should know, unless he had been previously informed,

“ that there is an omission of the *hamzah*, over which the *fat-*
 “ *hah* ought to be placed, and that this word should be written
 “ ^{مَعْرَت} *māng-ar-ti?* ”

APPENDIX B.

There seems to have been a doubt, at the time ROBINSON wrote, as to whether ف *p'* in nouns of place was a distinct particle, or an abbreviation of ث *p'r*, and, after stating that he consulted native authority, he gives the following note (slightly abbreviated):—“ The person whose opinion was requested on this point, is reputed to be the best Malay scholar “ in Batavia, and is also said to be a very good Arabic scholar, “ He stated that ث *pār* is the proper prefix to nouns of place, “ and that when it is contracted to ف *pā* the first letter of the “ primitive ought in strict propriety to have a *tashdid*. It is “ however very true that the *tashdid* is not always audible in “ in pronunciation, and especially when the pronouncing of it “ would produce any harshness. Thus though from جُود “ *judi*, to gamble, is formed ثَجْدِيْن *puj-ju-di-yan**, a gambling “ place, by prefixing ف *pā*, placing a *tashdid* over the ج “ and affixing ن, yet no native, I believe, ever pronounces it “ as if written with a double ج; for two ج *s* (*jims*), without

* Apparently a printer's error. If *hamzah* be employed in the final syllable, the correct transliteration would be *paj-judi-an*.

“ an intervening vowel, would not only sound very harsh and
 “ unpleasant to a native ear, but also be very difficult to arti-
 “ culate. It may be observed, that in many other instances,
 “ where harshness of sound cannot be an object of dread, the
 “ *tashdid* is but slightly observed in pronunciation. This
 “ discrepancy between the spelling and the pronunciation,
 “ may be partly accounted for from the orthography being
 “ foreign, which perhaps does not, in every case, perfectly
 “ accord with the pronunciation.” The above note is quoted
 to show the tendency to follow the rules of Arabic orthography
 and to indicate how certain of the peculiarities of Malay ortho-
 graphy have arisen, which, unless the presence of the ortho-
 graphical marks is supposed, are entirely misleading, and one
 is not surprised to find such words as ^{ثِير} *ñi-yor*, ‘coco-
 palm,’ commonly written, by persons unacquainted with the
 Arabic rules, ثِير, and it must be admitted that *ñior*
 would more nearly convey the pronunciation of this word to
 an English reader than *ñi-yor*, but a person acquainted with
 the Arabic, and not knowing the Malay word, would probably
 read ثِير as *ñi-war*.





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